Pathway to Arabic Grammar

VOLUME 2

Dr. Ikramullah Ahmed

Editors: Dr. Shabbir Ahmed & Mufti Abdul Wahab Hassan

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Author: Dr. Ikramullah Ahmed

Editors: Dr. Shabbir Ahmed & Mufti Abdul Wahab Hassan

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ABOUT THE AUTHOR

Dr. Ikramullah Ahmed is an accomplished scholar and teacher in the field of Islamic studies. He holds a diverse range of educational qualifications that reflect his deep commitment to Islamic knowledge and the Arabic language. Dr. Ikramullah completed an '*Ālim* course (*Sharīʿah*) in 2010 at Darul-Uloom College in Fakwner, Victoria, which provided him with a strong foundation in Islamic knowledge. He obtained a Bachelor of Islamic Revealed Knowledge and Heritage (Honours), with a major in Qur'ān & Sunnah, from the esteemed International Islamic University Malaysia in 2015.

His passion for the Arabic language led him to pursue a Master of Arts in Classical Arabic from Charles Sturt University, where he graduated from in 2018. In 2020, Dr. Ikramullah embarked on his PhD journey, researching the topic of moonsighting issues in Australia. He successfully completed and submitted his thesis and was awarded his PhD in 2025.

Dr. Ikramullah's commitment to Islamic education and the Arabic language extends beyond academia. Since 2016, he has actively been a part of the Arabic department at Western Grammar School (Sydney), where he has taught and written Arabic textbooks for the school. He is the author of the Arabic textbook series titled 'Pathway to Understanding the Qur'ān,' a collection of six Arabic textbooks (two more books to complete the series) designed for students ranging from primary to high school. These books are currently part of the curriculum and are being taught across these educational levels.

He is also a teacher at Madrasah Qubaa in Mount Druitt (Sydney). In this role, he excels as a Qur'ān (*Ḥifth*) teacher, imparting the sacred knowledge of the Qur'ān to students. Additionally, Dr. Ikramullah serves as an Advanced Arabic grammar teacher and an assistant Imam. He is also a registered Minister of Religion, NSW Justice of the Peace and a Marriage Celebrant.

INTRODUCTION

There is no doubt that the authentic language of Arabic was chosen and accepted as the primary medium for Allāh's Final Revelation to all of mankind. Thus, there can be no denying that the Arabic language holds an utterly crucial position for every Muslim to learn and understand. Allāh ﷻ could have revealed the Noble Qur'ān in any other language, or even in every language, yet He chose Arabic alone. As He declares in the Holy Qur'ān:

{إِنَّآ أَنْزَلْنَاهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ}

"Indeed, We have sent it down as an Arabic Qur'ān, so that you may understand". (Sūrah Yūsuf: 2)

This verse clearly emphasises that every Muslim should take the initiative to learn Arabic - not merely to recite, but to truly comprehend and reflect upon the meanings of Allāh's Words. It also highlights that the Arabic language possesses a unique structure and beauty that render it superior to all other languages of the world. The profound depth, precision, and eloquence of Arabic allow it to convey the intricacies and subtleties of Divine Speech in a way no other language can. It is Allāh ﷻ Himself who has endowed Arabic with these remarkable qualities and elevated it above all other tongues.

The Arabic language is remarkably rich, built upon an intricate system of grammar (اَلنَّحْوُ) and morphology (اَلصَّرْفُ). Classical scholars treated these two branches as distinct sciences due to their depth and vastness - each deserving of dedicated study and mastery.

This book aims to present all the essential topics from both fields in a simplified and structured manner, ensuring that students gain a strong foundational understanding of the language of the Qur'ān. Every effort has been made to cover the key rules and principles required for a comprehensive grasp of Arabic; however, a few rare and seldom-used topics have been intentionally omitted for the sake of clarity and focus.

Moreover, this book seeks to simplify and summarise the grammatical and morphological discussions found in the classical works of Arabic grammar, making them accessible to students of all levels. Students are encouraged to test their knowledge of the topics learned by attempting the exercises found in *Lisān al-Qur'ān*, which contains extensive and varied exercises across all three volumes, along with a comprehensive vocabulary list. In contrast, the exercises in this book have been kept brief and concise for the sake of revision and concept reinforcement.

LINGUISTIC AND WRITING NOTES

The Arabic writing style used in this book varies slightly from that found in other works on Arabic grammar. The style adopted for normal Arabic words and sentences differs from the style used for Qurʾānic verses within this book. The following conventions have been applied throughout:

1) All Arabic words that contain *hamzatul-qaṭʿ* (هَمْزَةُ الْقَطْعِ) have the *hamzah* symbol written on the alif (أ), whether the word is a noun, verb, or particle. For *hamzatul-waṣl* (هَمْزَةُ الْوَصْلِ), the *hamzah* symbol is not written. All words, whether beginning with هَمْزَةُ الْقَطْعِ or هَمْزَةُ الْوَصْلِ, have a *fatḥah* placed at the beginning to indicate the correct pronunciation for students.
2) Words ending with an *alif maqṣūrah* are written with a dagger *alif* - commonly known in the subcontinent as *kharā zabar*, or *fatḥah madd* in Arabic usage.
3) The first appearance of any Arabic word in this book includes full *ḥarakāt*, including the vowel sign on the final letter, whether it ends with *fatḥah* (ـَ), *kasrah* (ـِ), or *ḍammah* (ـُ). In subsequent occurrences of the same word, the final *ḥarakah* is intentionally omitted for readability and to avoid visual repetition.
4) All Qurʾānic verses in this book include the complete set of *madd* symbols and dagger *alifs* exactly as found in the 13-line South African and subcontinent prints of the *Muṣḥaf*. The English translations used for the Qurʾānic verses have been taken from Ṣaḥīḥ International, Muhsin Khan, and Abdel Haleem.
5) The *kasrah* is generally written beneath the letter in most Arabic fonts. However, when it appears on a letter that carries a *shaddah*, it is placed beneath the *shaddah* on top of the letter. This variation occurs due to the Calibri font used throughout this book.

ACKNOWLEDGEMENTS

All praise is due to Allāh, by Whose grace this work has been completed.

The two primary references upon which this textbook is based are:

1. **Lisān al-Qurʾān** – a three-volume series authored by the teachers of *Madrasah ʿĀʾishah Ṣiddīqah*, Karachi, Pakistan.
2. **Qawāʿid al-Naḥw** – authored by *Maulānā Nadīm al-Wājidī*.

While the structure and foundational principles of these two works have served as the main framework for this book, the presentation here has been slightly re-organised to suit the needs of learners. The grammatical rules have been abridged and simplified, and new examples have been introduced to enhance understanding and application. Nevertheless, the overall structure, pedagogical approach, and conceptual progression closely follow the methodology laid out in the aforementioned references.

May Allāh ﷻ reward the authors of these invaluable works and accept their efforts as a service to the Arabic language and the Qurʾān.

TRANSLITERATION TABLE

This page presents a transliteration guide, mapping some difficult to pronounce Arabic letters to their English phonetic equivalents. It's designed to help learners accurately pronounce Arabic words using the English alphabet.

Arabic	English
ا	ā (Elongated sound)
ث	Tha
ح	Ḥa
خ	Kh
ذ	Dha
ش	Sh
ص	Ṣ
ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	‘
غ	Gha
ي	ī

Contents

Types of Declension - أَقْسَامُ الْإِعْرَابِ 10

The Active and Passive Voice - اَلْفِعْلُ الْمَعْرُوْفُ وَ الْمَجْهُوْلُ 16

The Active Participle - اِسْمُ الْفَاعِلِ 28

The Passive Participle - اِسْمُ الْمَفْعُوْلِ 31

The Imperfect Manṣūb - اَلْمُضَارِعُ الْمَنْصُوْبُ 35

The Imperfect Majzūm - اَلْمُضَارِعُ الْمَجْزُوْمُ 41

The Conditional Sentence - اَلْجُمْلَةُ الشَّرْطِيَّةُ 48

The Future Tense Verb Emphasised with Lām and Nūn تَوْكِيْدُ الْفِعْلِ الْمُضَارِعِ بِاللَّامِ وَ النُّوْنِ 53

The أَمْر and نَهْي Verbs Emphasised with Nūn تَوْكِيْدُ الْفِعْلِ الْأَمْرِ وَ النَّهْيِ بِالنُّوْنِ التَّوْكِيْدِ 66

The Noun of Time and Place - اِسْمُ الزَّمَانِ وَ الْمَكَانِ 79

The Circumstantial Accusative - اَلْحَالُ 82

The Noun of Distinction - اَلتَّمْيِيْزُ 85

The Noun of Instrument - اِسْمُ الْآلَةِ 97

The Comparative/Superlative Noun - اِسْمُ التَّفْضِيْلِ 98

The Noun of Specification - اَلْاِسْمُ الْمَنْسُوْبُ 107

The Five Nouns - اَلْأَسْمَاءُ الْخَمْسَةُ 111

Words that act like Verbs (Interjections) - أَسْمَاءُ الْأَفْعَالِ 114

Nouns of Substitution or Indication - أَسْمَاءُ الْكِنَايَةِ 119

Nouns of Sounds - أَسْمَاءُ الْأَصْوَاتِ 122

The Diminutive - اَلتَّصْغِيْرُ 123

The Usage of '*Lā Siyyamā*' - لَا سِيَّمَا 131

The Noun of Exaggeration - اِسْمُ الْمُبَالَغَةِ 132

The Defective Verbs - اَلْأَفْعَالُ النَّاقِصَةُ 135

Verbs of Approximation, Hope, and Initiation أَفْعَالُ الْمُقَارَبَةِ وَالرَّجَاءِ وَالشُّرُوعِ 142

مَا and لَا that Resemble لَيْسَ - مَا وَ لَا الْمُشَابَهَتَانِ بِلَيْسَ 145

لَا of Total Negation - لَا لِنَفْيِ الْجِنْسِ 146

Followers (in إِعْرَاب) - التَّوَابِعُ 150

Pronoun use with Clarification - إِضْمَارٌ عَلَى شَرْطِ التَّفْسِيْرِ 161

Exceptions - اَلْمُسْتَثْنٰى 165

The Vocative - اَلْمُنَادٰى 169

Particles of Tafsīr - حُرُوْفُ التَّفْسِيْرِ 173

Particles of Oath - حُرُوْفُ الْقَسَمِ 175

Particles of Affirmation - حُرُوْفُ الْإِيْجَابِ 178

Verbs of Thought - أَفْعَالُ الْقُلُوْبِ 180

Verbs of Transformation and Conversion - أَفْعَالُ التَّحْوِيْلِ وَ التَّصْيِيْرِ 183

Verbs of Praise and Blame - أَفْعَالُ الْمَدْحِ وَالذَّمِّ 184

Verbs of Wonder/Astonishment - أَفْعَالُ التَّعَجُّبِ 188

The Triliteral Verb with Additions- اَلثُّلَاثِيُّ الْمَزِيْدُ فِيْهِ 191

The Basic Quadriliteral Verb – اَلرُّبَاعِيُّ الْمُجَرَّدُ 290

Quadriliteral with Extra Letters – اَلرُّبَاعِيُّ الْمَزِيْدُ 292

Nouns with Five Root Letters – اَلْخُمَاسِيُّ 296

Types of Declension - أَقْسَامُ الْإِعْرَابِ

In this lesson, you will learn the different types of إِعْرَاب and their signs, based on whether a noun is مُعْرَب or مَبْنِيّ, singular, dual, or plural, as well as in some other contexts.

A مُعْرَب noun has three forms of إِعْرَاب:

1) إِعْرَابٌ لَفْظِيٌّ بِالْحَرَكَةِ

Sometimes إِعْرَاب is indicated by vowel signs, meaning by *fatḥah*, *kasrah*, *ḍammah*, double *fatḥah*, double *kasrah*, double *ḍammah*, etc. This is called إِعْرَاب لَفْظِيّ, and it has three forms.

2) إِعْرَابٌ لَفْظِيٌّ بِالْحُرُوْفِ

Sometimes إِعْرَاب is indicated by letters, and this is also called إِعْرَاب لَفْظِيّ. It too has three forms.

3) إِعْرَابٌ تَقْدِيْرِيٌّ

Sometimes إِعْرَاب is present, but it is not visible in its apparent form. Such إِعْرَاب is called إِعْرَاب تَقْدِيْرِيّ. It also has three forms.

1) إِعْرَاب لَفْظِيٌّ بِالْحَرَكَةِ

The three forms of إِعْرَاب through vowel signs are:

i- For the مَرْفُوْع case, a *ḍammah* is used; for the مَنْصُوْب case, a *fatḥah*; and for the مَجْرُوْر case, a *kasrah*. These vowel signs appear on the following three types of words:

a) A noun that is:

مُفْرَد	مُنْصَرِف	صَحِيْح
Singular	Declinable	Sound

For example:

اَلتِّلْمِيْذُ الْمُجْتَهِدُ
The diligent student

In the above example, both words اَلتِّلْمِيْذُ and اَلْمُجْتَهِدُ, are singular and not dual or plural, مُنْصَرِف (declinable) and not غَيْرُ مُنْصَرِفٍ (indeclinable) and sound, meaning its ending has no weak letter.

b) A noun that is:

قَائِمٌ مَقَامَ صَحِيْحٍ	مُنْصَرِف	مُفْرَد
Treated like a sound noun	Declinable	Singular

This refers to a noun that is singular, مُنْصَرِف, and ends with a و or ي preceded by a *sukūn*, For example:

ظَبْيٌ	دَلْوٌ
Antelope	Bucket

c) A broken plural مُنْصَرِف noun when it is not in the *iḍāfah* construction. For example:

أَطْفَالٌ	رِجَالٌ
Children	Men

ii- The second case is when the مَرْفُوْع case takes a *ḍammah*, and the مَنْصُوْب and مَجْرُوْر cases take a *fatḥah*. This occurs in a غَيْرُ مُنْصَرِفٍ noun, because a غَيْرُ مُنْصَرِفٍ noun does not take *tanwīn* and, when in the مَجْرُوْر case, it takes a *fatḥah* instead of a *kasrah*. For example:

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
سَلَّمْتُ عَلٰى إِبْرَاهِيْمَ	رَأَيْتُ إِبْرَاهِيْمَ	جَاءَ إِبْرَاهِيْمُ
I greeted Ibrāhīm	I saw Ibrāhīm	Ibrāhīm came

iii- The third case is when the مَرْفُوْع case takes a *ḍammah*, and the مَنْصُوْب and مَجْرُوْر cases take a *kasrah*. This إِعْرَاب is for the sound feminine plural. For example:

مَرْفُوْع	مَنْصُوْب	مَجْرُوْر
جَاءَتْ مُسْلِمَاتٌ	رَأَيْتُ مُسْلِمَاتٍ	سَلَّمْتُ عَلَى مُسْلِمَاتٍ
Muslim women came	I saw Muslim women	I greeted Muslim women

2) إِعْرَابٌ لَفْظِيٌّ بِالْحُرُوْفِ

The three forms of إِعْرَاب through letters are:

i- The first case of إِعْرَاب through letters is when the مَرْفُوْع case takes a و, the مَنْصُوْب case takes an *alif*, and the مَجْرُوْر case takes a ي. This إِعْرَاب applies to the five nouns: أَبٌ، أَخٌ، حَمٌ، فَمٌ and ذُو. The details of these five special nouns will be covered later.

ii- The second case of إِعْرَاب through letters is when the مَرْفُوْع case takes an *alif*, and the مَنْصُوْب and مَجْرُوْر cases take a ي preceded by a *fatḥah*. This إِعْرَاب applies to 3 types of nouns:

a) Regular dual:

مَرْفُوْع	مَنْصُوْب	مَجْرُوْر
جَاءَ التِّلْمِيْذَانِ	رَأَيْتُ التِّلْمِيْذَيْنِ	سَلَّمْتُ عَلَى التِّلْمِيْذَيْنِ
The two students came	I saw the two students	I greeted the two students

b) Words similar to dual forms in structure:

The words اِثْنَانِ (for masculine) and اِثْنَتَانِ (for feminine) follow the same pattern. For example:

مَرْفُوْع	مَنْصُوْب	مَجْرُوْر
جَاءَ الْاِثْنَانِ	رَأَيْتُ الْاِثْنَيْنِ	سَلَّمْتُ عَلَى الْاِثْنَيْنِ
The two came	I saw the two	I greeted the two

c) Words similar to dual forms in meaning:

The words كِلا (for masculine) and كِلْتَا (for feminine) also follow the same pattern when they are in an *iḍāfah* (possessive) construction. For example:

مَرْفُوْع	مَنْصُوْب	مَجْرُوْر
جَاءَ كِلَاهُمَا	رَأَيْتُ كِلَيْهِمَا	سَلَّمْتُ عَلٰى كِلَيْهِمَا
Both of them came	I saw both of them	I greeted both of them

iii- The third case of إِعْرَاب through letters is when the مَرْفُوْع case takes a و, the مَنْصُوْب and مَجْرُوْر cases take a ي, and before the و is a letter with *ḍammah*, and before the ي is a letter with *kasrah*. This إِعْرَاب applies in three situations:

a) A sound masculine plural (جَمْعُ الْمُذَكَّرِ السَّالِمِ) when it is not in an *iḍāfah*. For example:

مَرْفُوْع	مَنْصُوْب	مَجْرُوْر
جَاءَ الْمُؤْمِنُوْنَ	رَأَيْتُ الْمُؤْمِنِيْنَ	سَلَّمْتُ عَلَى الْمُؤْمِنِيْنَ
The believers came	I saw the two believers	I greeted the believers

b) Numbers from 20 (عِشْرُوْنَ) to 90 (تِسْعُوْنَ) in compound numerals. For example:

مَرْفُوْع	مَنْصُوْب	مَجْرُوْر
جَاءَ عِشْرُوْنَ	رَأَيْتُ عِشْرِيْنَ	سَلَّمْتُ عَلٰى عِشْرِيْنَ
20 came	I saw 20	I greeted 20

c) Similar to the sound masculine plural in meaning - this refers only to the إِعْرَاب of the word أُولُو, which is the plural of ذُو (possessor) and means 'those possessing'. For example:

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
سَلَّمْتُ عَلٰى أُولِي الْعِلْمِ	رَأَيْتُ أُولِي الْعِلْمِ	جَاءَ أُولُو الْعِلْمِ
I greeted those possessing knowledge	I saw those possessing knowledge	Those possessing knowledge came

3) إِعْرَابٌ تَقْدِيْرِيٌّ

The three forms of إِعْرَاب تَقْدِيْرِيّ are:

i- In all three cases, sometimes the إِعْرَاب is hidden (تَقْدِيْرِيّ), meaning it is not visible in pronunciation. This rule applies in the following situations:

a) The اِسْم مَقْصُوْر - a noun that ends with an alif, such as: مُوسٰى، عَصَا، فَتٰى. For example:

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
سَلَّمْتُ عَلٰى فَتٰى	رَأَيْتُ فَتٰى	جَاءَ فَتٰى
I greeted a young boy	I saw a young boy	A young boy came

b) Any noun - other than the sound masculine plural (جَمْعُ الْمُذَكَّرِ السَّالِمِ) - whose final ي has a *sukūn* and is in an *iḍāfah* construction. For example:

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
سَلَّمْتُ عَلٰى مُعَلِّمِيْ	رَأَيْتُ مُعَلِّمِيْ	جَاءَ مُعَلِّمِيْ
I greeted my teacher	I saw my teacher	My teacher came

ii- In the مَرْفُوْع and مَجْرُوْر cases, the إِعْرَاب is تَقْدِيْرِيّ (hidden), while in the مَنْصُوْب case it is visible. This إِعْرَاب applies to the اِسْم مَنْقُوْص. An اِسْم مَنْقُوْص is a noun whose ending is a ي with a *sukūn*, and the letter before it has a *kasrah*. For example:

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
سَلَّمْتُ عَلَى الْقَاضِيْ	رَأَيْتُ الْقَاضِيَ	جَاءَ الْقَاضِيْ
I greeted the judge	I saw the judge	The judge came

iii- In the مَرْفُوْع case, the و is تَقْدِيْرِيّ (hidden), while in the مَنْصُوْب and مَجْرُوْر cases the ي is visible. This applies to the جَمْعُ الْمُذَكَّرِ السَّالِمِ when the ي is in an *iḍāfah* construction and the letter before it has a *kasrah*. For example:

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
سَلَّمْتُ عَلٰى مُسْلِمِيَّ	رَأَيْتُ مُسْلِمِيَّ	جَاءَ مُسْلِمِيَّ
I greeted my Muslim (brothers)	I saw my Muslim (brothers)	My Muslim (brothers) came

Here, a question arises: why is the و hidden in the مَرْفُوْع case? The answer is that in the مَرْفُوْع state, the original form مُسْلِمُوْنَ has had the و replaced with a ي due to the *iḍāfah* construction, making the إِعْرَاب hidden in this case. In the مَنْصُوْب and مَجْرُوْر cases, the ي is already present, so the إِعْرَاب is لَفْظِيّ (visible).

Lesson 2

The Active and Passive Voice - اَلْفِعْلُ الْمَعْرُوْفُ وَ الْمَجْهُوْلُ

In Arabic, when the subject of the sentence (فَاعِل) is known or mentioned, the verb is called اَلْفِعْلُ الْمَعْرُوْفُ, which means 'known'. This is known as the active voice. The subject may be stated explicitly or be understood from the verb's conjugation. For example, in the sentence:

كَسَرَ زَيْدٌ الْكَأْسَ
Zayd broke the glass

The doer 'Zayd' is clearly mentioned, so the sentence is in the active voice.

On the other hand, when the doer of the action is unknown or not mentioned, and the focus is only on what was affected by the action (the object), the verb is called اَلْفِعْلُ الْمَجْهُوْلُ, meaning 'unknown'. This is known as the passive voice. For instance, in the sentence:

كُسِرَ الْكَأْسُ
The glass was broken

The doer in the example above is not mentioned, so the verb is in the passive form.

It is important to note that Arabic passive is not the same as English passive. In English, you can say 'The glass was broken by Zayd' and still call it passive. But in Arabic, if the doer is mentioned - even if it's after the verb - the sentence becomes active as evident from the first example.

To form the passive voice in Arabic, changes are made to the vowels of the verb.

How to Convert a اَلْفِعْلُ الْمَاضِيُ الْمَعْرُوْفُ to مَجْهُوْل

For a trilateral verb in the past tense (اَلْمَاضِي), this is done by placing a *ḍammah* on the ف letter and a *kasrah* on the ع letter. The remaining conjugations will follow this pattern. For example:

فُتِحَ	←	فَتَحَ
It was opened		He opened
كُتِبَ	←	كَتَبَ
It was written		He wrote
ضُرِبَ	←	ضَرَبَ
He was hit		He hit
نُصِرَ	←	نَصَرَ
He was helped		He helped
سُمِعَ	←	سَمِعَ
He was heard		He heard

Conjugation Table of the Past Tense Verbs (مَجْهُوْل)

Masculine	He was helped	نُصِرَ	Singular	**Third Person**
	They (2) were helped	نُصِرَا	Dual	
	They were helped	نُصِرُوْا	Plural	
Feminine	She was helped	نُصِرَتْ	Singular	
	They (2) were helped	نُصِرَتَا	Dual	
	They were helped	نُصِرْنَ	Plural	
Masculine	You were helped	نُصِرْتَ	Singular	**Second Person**
	You (two) were helped	نُصِرْتُمَا	Dual	
	All of you were helped	نُصِرْتُمْ	Plural	
Feminine	You were helped	نُصِرْتِ	Singular	
	You (two) were helped	نُصِرْتُمَا	Dual	
	All of you were helped	نُصِرْتُنَّ	Plural	
Masculine & Feminine	I was helped	نُصِرْتُ	Singular	**First Person**
	We were helped	نُصِرْنَا	Plural	

How to Convert a اَلْفِعْلُ المُضَارِعُ الْمَعْرُوْفُ to مَجْهُوْل

For the present tense (اَلمُضَارِعُ), the process is slightly different. The حَرْفُ الْمُضَارِع (أ، ت، ي، ن) is given a *ḍammah*, and the ع letter gets a *fatḥah*. For example:

يَفْتَحُ	⟵	يُفْتَحُ
He is opening		It is being opened
يَكْتُبُ	⟵	يُكْتَبُ
He is writing		It is being written
يَضْرِبُ	⟵	يُضْرَبُ
He is hitting		He is being hit
يَنْصُرُ	⟵	يُنْصَرُ
He is helping		He is being helped
يَسْمَعُ	⟵	يُسْمَعُ
He is listening		He is being heard

Conjugation Table of the Present Tense Verbs (مَجْهُوْل)

Masculine	He is being helped	يُنْصَرُ	Singular	**Third Person**
	They (two) are being helped	يُنْصَرَانِ	Dual	
	All of them are being helped	يُنْصَرُوْنَ	Plural	
Feminine	She is being helped	تُنْصَرُ	Singular	
	They (two) are being helped	تُنْصَرَانِ	Dual	
	All of them are being helped	يُنْصَرْنَ	Plural	
Masculine	You are being helped	تُنْصَرُ	Singular	**Second Person**
	You (two) are being helped	تُنْصَرَانِ	Dual	
	All of you are being helped	تُنْصَرُوْنَ	Plural	
Feminine	You are being helped	تُنْصَرِيْنَ	Singular	
	You (two) are being helped	تُنْصَرَانِ	Dual	
	All of you are being helped	تُنْصَرْنَ	Plural	
Masculine & Feminine	I am being helped	أُنْصَرُ	Singular	**First Person**
	We are being helped	نُنْصَرُ	Plural	

When forming the passive voice, the فَاعِل is removed. In its place, the object of the verb becomes the focus and is called نَائِبُ الْفَاعِلِ – the deputy of the subject.

For example, in the مَعْرُوْف sentence:

Zayd helped Bakr	نَصَرَ زَيْدٌ بَكْرًا

When we make it مَجْهُوْل (passive), the subject 'Zayd' is removed, and the object 'Bakr' becomes the new focus:

Bakr was helped	نُصِرَ بَكْرٌ

Here, بَكْرٌ is now نَائِبُ الْفَاعِلِ. The نَائِبُ الْفَاعِلِ (the deputy of the subject) follows the same grammatical rules as the original subject. It is always in the مَرْفُوْع case and must match the verb in gender (masculine or feminine) and number (singular, dual, or plural) just like a regular subject would.

There are several reasons why the subject may be omitted in a passive sentence. Sometimes, the subject is so well known that mentioning it is unnecessary - for example:

"Man was created of haste"	خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

In other cases, the subject is completely unknown. For example:

The money was stolen	سُرِقَ الْمَالُ

At times, the speaker may intentionally choose not to reveal who the subject is. For example:

I was informed that the student passed the exam	أُخْبِرْتُ أَنَّ الطَّالِبَ نَجَحَ فِي الْاِمْتِحَانِ

How to Convert اَلْفِعْلُ الْمَهْمُوْزُ to مَجْهُوْل

The verb with *hamzah* as one of its basic root letters follows the standard مَجْهُوْل pattern, just like other trilateral verbs. The only difference is in the writing of the *hamzah* for the مَهْمُوْزُ الْعَيْنِ and the مَهْمُوْزُ اللَّامِ in the مَاضِي. For example:

اَلْمَاضِيْ		
مَهْمُوْزُ الْفَاءِ	مَهْمُوْزُ الْعَيْنِ	مَهْمُوْزُ اللَّامِ
أَخَذَ He took	سَأَلَ He asked	قَرَأَ He read
⬇	⬇	⬇
أُخِذَ He was taken	سُئِلَ He was asked	قُرِئَ It was read

اَلْمُضَارِعُ		
مَهْمُوْزُ الْفَاءِ	مَهْمُوْزُ الْعَيْنِ	مَهْمُوْزُ اللَّامِ
يَأْخُذُ He is taking	يَسْأَلُ He is asking	يَقْرَأُ He is reading
⬇	⬇	⬇
يُؤْخَذُ He is being taken	يُسْأَلُ He is being asked	يُقْرَأُ It is being read

How to Convert اَلْفِعْلُ الْمُضَعَّفُ to مَجْهُوْل

The doubled verb in the مَاضِي takes a *ḍammah* on the ف letter. As for the مُضَارِع tense, you place a *ḍammah* on the حَرْفُ الْمُضَارِعِ (أ،ت،ي،ن) and a *fatḥah* on the ف letter. For example:

اَلْمَاضِيْ		
فَرَّ He fled	مَسَّ He touched	مَدَّ He stretched
⬇	⬇	⬇
فُرَّ He was made to flee	مُسَّ He was touched	مُدَّ It was stretched

اَلْمُضَارِعُ		
يَفِرُّ He is fleeing	يَمَسُّ He is touching	يَمُدُّ He is stretching
⬇	⬇	⬇
يُفَرُّ He is made to flee	يُمَسُّ He is being touched	يُمَدُّ It is being stretched

How to Convert اَلْفِعْلُ الْمِثَالُ to مَجْهُوْلُ

The اَلفِعْلُ الْمَاضِيْ for the مِثَال verbs is treated like any regular trilateral verb when forming the مَجْهُوْلُ. For example:

اَلْمَاضِيْ		
يَقِظَ He was awake	وَضَعَ He placed	وَجَدَ He Found
يُقِظَ He was awakened	وُضِعَ It was placed	وُجِدَ He was found

When forming the مَجْهُوْل in the مُضَارِع, a *ḍammah* is placed on the حَرْفُ الْمُضَارِع, and the weak letter (و or ي) returns if it had been dropped and a *fatḥah* is given to the ع letter. For the اَلْمِثَالُ الْيَائِيُّ the second ي is changed to a و. For example:

اَلْمُضَارِعُ		
اَلْمِثَالُ الْيَائِيُّ	اَلْمِثَالُ الْوَاوِيُّ	اَلْمِثَالُ الْوَاوِيُّ
يَيْقَظُ He is awake	يَضَعُ He is placing	يَجِدُ He is finding
يُوْقَظُ He is awakened	يُوْضَعُ It is being placed	يُوْجَدُ It is being found

How to Convert اَلْفِعْلُ الْأَجْوَفُ to مَجْهُوْل

To make the أَجْوَف verb مَجْهُوْل in the مَاضِي, the ف letter is given a *kasrah*, and the ع letter (و or ي) is adjusted according to the following rule: the *alif* in the middle of the verb changes to a ي if it is preceded by a *kasrah*.

For example:

اَلْمَاضِيْ		
بَاعَ He sold	خَافَ He feared	قَالَ He said
بِيْعَ It was sold	خِيْفَ He was feared	قِيْلَ It was said

When forming the مَجْهُوْل in the مُضَارِع, a *ḍammah* is placed on the حَرْفُ الْمُضَارِع, the ع letter changes to an *alif* and the ف letter is given a *fatḥah*. For example:

اَلْمُضَارِعُ		
اَلْأَجْوَفُ الْيَائِيُّ	اَلْأَجْوَفُ الْوَاوِيُّ	اَلْأَجْوَفُ الْوَاوِيُّ
يَبِيْعُ He is selling	يَخَافُ He fears	يَقُوْلُ He is saying
يُبَاعُ It is being sold	يُخَافُ He is feared	يُقَالُ It is being said

How to Convert اَلْفِعْلُ النَّاقِصُ to مَجْهُوْل

To make the نَاقِص verb مَجْهُوْل in the مَاضِي, the ف letter is given a *ḍammah*, the ع letter is given a *kasrah* and the ل letter will change to a ي and is given a *fatḥah*. For example:

اَلْمَاضِيْ		
نَسِيَ He forgot	هَدٰى He guided	دَعَا He called
⬇	⬇	⬇
نُسِيَ He was forgotten	هُدِيَ He was guided	دُعِيَ He was called

When forming the مَجْهُوْل in the مُضَارِع, a *ḍammah* is placed on the حَرْفُ الْمُضَارِع, the ع letter is given a *fatḥah* and the ل letter will change into an *alif* and is written as an *alif maqsurah*. For example:

اَلْمُضَارِعُ		
اَلنَّاقِصُ الْيَائِيُّ	اَلنَّاقِصُ الْيَائِيُّ	اَلنَّاقِصُ الْوَاوِيُّ
يَنْسٰى He is forgetting	يَهْدِيْ He is guiding	يَدْعُوْ He is calling
⬇	⬇	⬇
يُنْسٰى He is forgotten	يُهْدٰى He is being guided	يُدْعٰى He is being called

How to Convert مَجْهُوْل to اَللَّفِيْفُ الْمَقْرُوْنُ and اَللَّفِيْفُ الْمَفْرُوْقُ

To convert a لَفِيف مَفْرُوق or لَفِيف مَقْرُون verb into the مَجْهُوْل form in both the مَاضِي and مُضَارِع, you apply the exact same rules used for نَاقِص verbs, as explained previously. For example:

اَلْمَاضِيْ	
اَللَّفِيْفُ الْمَقْرُوْنُ	اَللَّفِيْفُ الْمَفْرُوْقُ
طَوٰى He folded	وَقٰى He protected
طُوِيَ It was folded	وُقِيَ He was protected

When forming the مَجْهُوْل in the مُضَارِع, a *ḍammah* is placed on the حَرْفُ الْمُضَارِع, the ع letter is given a *fatḥah* and the ل letter will change into an *alif* and is written as an *alif maqsurah*. For example:

اَلْمُضَارِعُ	
اَللَّفِيْفُ الْمَقْرُوْنُ	اَللَّفِيْفُ الْمَفْرُوْقُ
يَطْوِيْ He folded	يَقِيْ He is protecting
يُطْوٰى It is being folded	يُوْقٰى He is being protected

The Active Participle - اِسْمُ الْفَاعِلِ

An اِسْمُ الْفَاعِلِ is a noun derived from a verb. It refers to the one who does the action of the verb. It usually corresponds to the subject of the verb and shows the person or thing that is doing the action.

For example: The verb ذَهَبَ (to go) becomes ذَاهِبٌ as an اِسْمُ الْفَاعِلِ, meaning 'the one who goes' or 'someone who is going'.

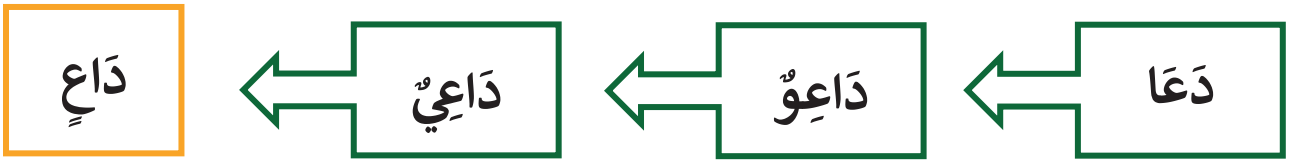
How to form the اِسْمُ الفَاعِلِ

The active participle of the triliteral verb is on the pattern of فَاعِل.

Note: The اِسْمُ الْفَاعِلِ is derived from the imperfect tense since it conveys a similar sense of continuity or present action. However, in this book, we will illustrate the process of forming it from the perfect tense as it is simpler and easier for students to understand.

The active participle of the three-letter أَجْوَف verb is also on the pattern of فَاعِل, but its ع letter (و or ي) changes into a *hamzah*. For example: The active participle of قَالَ was قَاوِلٌ, which changed to قَائِلٌ, and the active participle of بَاعَ was بَايِعٌ, which became بَائِعٌ.

In the نَاقِص, the لام letter is eliminated. The اِسْمُ الْفَاعِلِ of دعا was دَاعِوٌ on the pattern of فَاعِل, according to the rules; the واو became a ياء due to following a *kasrah* and hence it became دَاعِيٌ. According to another rule, the ياء of دَاعِيٌ was rendered silent and then eliminated, resulting in دَاعٍ.



When لَامُ التَّعْرِيْفِ is prefixed to دَاعٍ, the ياء will return: اَلدَّاعِي. In the same way, بَانٍ becomes اَلْبَانِيْ and تَالٍ becomes اَلتَّالِيْ. When it is the first term of an *iḍāfah* phrase, the ياء returns:

"Respond to Allāh's Caller"	أَجِيْبُوْا دَاعِيَ اللهِ
The builder of the mosque	بَانِي المَسْجِدِ
The reciter of the Qur'ān	تَالِي القُرْاٰنِ

Conjugation table of the اِسْمُ الْفَاعِلِ

Plural تَكْسِيْرٌ	Plural سَالِمٌ	Dual	Singular	Case
فَعَلَةٌ فُعَّالٌ فُعَّلٌ فُعَلَاءُ فُعْلَانٌ فِعَالٌ فُعُوْلٌ أَفْعَالٌ	**Masculine**			
	فَاعِلُوْنَ	فَاعِلَانِ	فَاعِلٌ	مَرْفُوْع
	فَاعِلِيْنَ	فَاعِلَيْنِ	فَاعِلًا	مَنْصُوْب
	فَاعِلِيْنَ	فَاعِلَيْنِ	فَاعِلٍ	مَجْرُوْر
	Feminine			
	فَاعِلَاتٌ	فَاعِلَتَانِ	فَاعِلَةٌ	مَرْفُوْع
	فَاعِلَاتٍ	فَاعِلَتَيْنِ	فَاعِلَةً	مَنْصُوْب
	فَاعِلَاتٍ	فَاعِلَتَيْنِ	فَاعِلَةٍ	مَجْرُوْر

Patterns of اِسْمُ الْفَاعِلِ for Different Verb Types:

Verb Type	اَلْمَاضِيْ	اِسْمُ الْفَاعِلِ
صَحِيْح سَالِم	ضَرَبَ	ضَارِبٌ
مَهْمُوْزُ الْفَاءِ	أَكَلَ	اٰكِلٌ
مَهْمُوْزُ الْعَيْنِ	سَأَلَ	سَائِلٌ
مَهْمُوْزُ اللَّامِ	قَرَأَ	قَارِئٌ
اَلْمُضَعَّفُ	شَدَّ	شَادٌّ
اَلْمِثَالُ الْوَاوِيُّ	وَصَلَ	وَاصِلٌ
اَلْمِثَالُ الْيَائِيُّ	يَسَرَ	يَاسِرٌ
اَلْأَجْوَفُ الْوَاوِيُّ	قَالَ	قَائِلٌ
اَلْأَجْوَفُ الْيَائِيُّ	بَاعَ	بَائِعٌ
اَلنَّاقِصُ الْوَاوِيُّ	دَعَا	دَاعٍ
اَلنَّاقِصُ الْيَائِيُّ	رَمٰى	رَامٍ
اَللَّفِيْفُ الْمَفْرُوْقُ	وَقٰى	وَاقٍ
اَللَّفِيْفُ الْمَقْرُوْنُ	نَوٰى	نَاوٍ

The Passive Participle - اِسْمُ الْمَفْعُوْلِ

The passive participle is a noun which is derived from the verbal noun. It corresponds in meaning with the object of the verb.

For example: مَقْطُوْعٌ is derived from قَطَعَ and denotes the object which was cut.

The passive participle of the triliteral verb is on the pattern of مَفْعُوْل. For example:

Meaning	اِسْمُ الْمَفْعُوْلِ	اَلْفِعْلُ الثُّلَاثِيُّ
That which is written	مَكْتُوْبٌ	كَتَبَ
That which is cut	مَقْطُوْعٌ	قَطَعَ
That which has been entered	مَدْخُوْلٌ	دَخَلَ
That which is struck	مَضْرُوْبٌ	ضَرَبَ
That which is opened	مَفْتُوْحٌ	فَتَحَ

The passive participles of أَجْوَف and نَاقِص are based on إِعْلَال. In the terminology of *ṣarf*, substitution of one defective letter with another or substituting a *hamzah* for a defective letter or vice versa is called إِعْلَال.

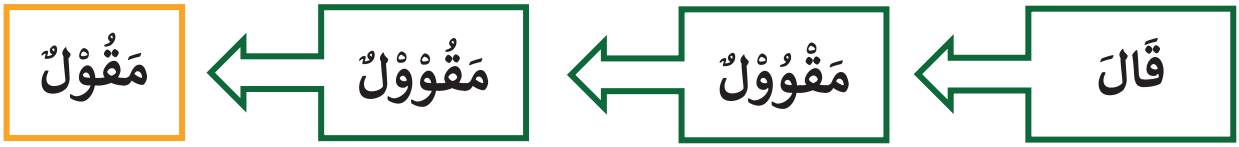
Formation of the doubled verbs (مُضَعَّف)

مَدَّ	رَدَّ
مَمْدُوْدٌ	مَرْدُوْدٌ

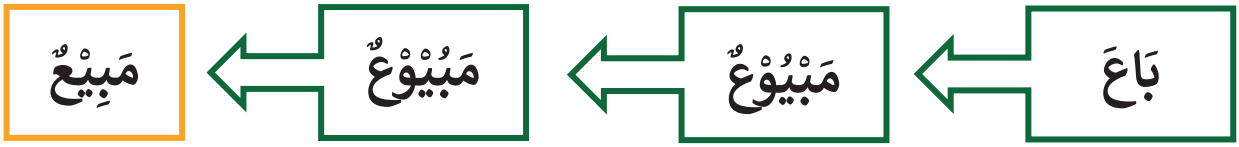
Formation of the أَجْوَف Verb

The passive participle (اِسْمُ الْمَفْعُوْلِ) of the hollow verb (like قَالَ - an أَجْوَف وَاوِيّ verb) is formed on the pattern مَفْعُوْل. If a vowelled defective letter follows a sound silent letter, then its vowel sign is transferred to the sound letter, producing مَقُوْوْلٌ.

To avoid the concurrence of two silent letters (اِجْتِمَاعُ السَّاكِنَيْنِ), the additional واو of مَقُوْوْلٌ is eliminated, resulting in مَقُوْلٌ.



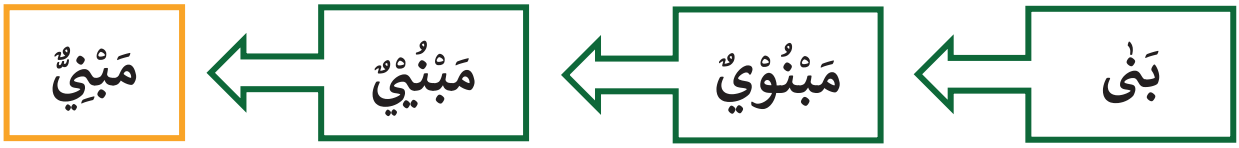
Similarly, the اِسْمُ الْمَفْعُوْلِ of بَاعَ is مَبْيُوْعٌ (the *alif* of بَاعَ was actually ياء). According to the above rule, the ضَمَّة of the ياء was given to the باء, thus it became مَبُيْوْعٌ. To avoid اِجْتِمَاعُ السَّاكِنَيْنِ , the واو was eliminated and the باء was given a *kasrah* because of the ياء, resulting in مَبِيْعٌ.



Formation of the نَاقِص وَاوِيّ وَ يَائِيّ Verbs

The اِسْمُ الْمَفْعُوْلِ of دَعَا was مَدْعُوْوٌ. The two واو merged into one another, and the word became مَدْعُوٌّ.

The اِسْمُ الْمَفْعُوْلِ of بَنٰى was مَبْنُوْيٌ, according to the rules, when a ياء and a واو occur together in a word and their preceding letter is silent, the واو changes into ياء. So it became مَبْنُيْيٌ. The نون will be given a *kasrah* because of the ياء. Then إِدْغَام (i.e. assimilation) took place, resulting in مَبْنِيٌّ.



Conjugation table of the اِسْمُ الْمَفْعُوْلِ

Plural		Dual	Singular	Case
مُكَسَّر	سَالِم	Masculine		
مَفَاعِيْلُ	مَفْعُوْلُوْنَ	مَفْعُوْلَانِ	مَفْعُوْلٌ	مَرْفُوْع
مَفَاعِيْلَ	مَفْعُوْلِيْنَ	مَفْعُوْلَيْنِ	مَفْعُوْلًا	مَنْصُوْب
مَفَاعِيْلَ	مَفْعُوْلِيْنَ	مَفْعُوْلَيْنِ	مَفْعُوْلٍ	مَجْرُوْر
Feminine				
مَفْعُوْلَاتٌ		مَفْعُوْلَتَانِ	مَفْعُوْلَةٌ	مَرْفُوْع
مَفْعُوْلَاتٍ		مَفْعُوْلَتَيْنِ	مَفْعُوْلَةً	مَنْصُوْب
مَفْعُوْلَاتٍ		مَفْعُوْلَتَيْنِ	مَفْعُوْلَةٍ	مَجْرُوْر

Patterns of اِسْمُ الْمَفْعُوْلِ for Different Verb Types

Verb Type	اَلْمَاضِيْ	اِسْمُ الْمَفْعُوْلِ
صَحِيْح سَالِم	ضَرَبَ	مَضْرُوْبٌ
مَهْمُوْزُ الْفَاءِ	أَكَلَ	مَأْكُوْلٌ
مَهْمُوْزُ الْعَيْنِ	سَأَلَ	مَسْئُوْلٌ
مَهْمُوْزُ اللَّامِ	قَرَأَ	مَقْرُوْءٌ
اَلْمُضَعَّفُ	شَدَّ	مَشْدُوْدٌ
اَلْمِثَالُ الْوَاوِيُّ	وَصَلَ	مَوْصُوْلٌ
اَلْمِثَالُ الْيَائِيُّ	يَسَرَ	مَيْسُوْرٌ
اَلْأَجْوَفُ الْوَاوِيُّ	قَالَ	مَقُوْلٌ
اَلْأَجْوَفُ الْيَائِيُّ	بَاعَ	مَبِيْعٌ
اَلنَّاقِصُ الْوَاوِيُّ	دَعَا	مَدْعُوٌّ
اَلنَّاقِصُ الْيَائِيُّ	رَمٰى	مَرْمِيٌّ
اَللَّفِيْفُ الْمَفْرُوْقُ	وَقٰى	مَوْقِيٌّ
اَللَّفِيْفُ الْمَقْرُوْنُ	نَوٰى	مَنْوِيٌّ

The Imperfect Manṣūb - اَلْمُضَارِعُ الْمَنْصُوْبُ

In Arabic, the فِعْل مُضَارِع usually ends with a *ḍammah* in its regular form. However, sometimes it changes and ends with a *fatḥah* instead. This happens when certain words come before it. These are called particles of *Naṣb* (أَدَوَاةُ النَّصْبِ). When this happens, we say the verb is مَنْصُوْب.

There are four main particles that cause an imperfect verb to become مَنْصُوْب. These are:

إِذَنْ	كَيْ	لَنْ	أَنْ
then/in that case	so that/in order to	will never	to / that

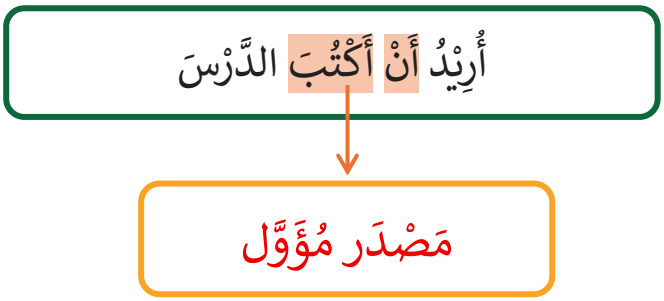
أَنْ

This particle is called حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ because when it comes before اَلْفِعْلُ الْمُضَارِعُ, it turns the verb into the meaning of a *maṣdar* (verbal noun). As you have learnt previously, a *maṣdar* is a verbal noun that shares the same root letters as the verb and expresses the core meaning of the verb without referring to any specific time. The particle أَنْ also makes the فِعْل مُضَارِع مَنْصُوْب and implies a future meaning. For example:

I want to write the lesson	أُرِيْدُ أَنْ أَكْتُبَ الدَّرْسَ

The verb was originally أَكْتُبُ with a *ḍammah* at the end. But because the particle أَنْ was added before it, the verb became مَنْصُوْب and changed to أَكْتُبَ with a *fatḥah* at the end.

When أَنْ comes before a فِعْل مُضَارِع, the combination is called a مَصْدَرٌ مُؤَوَّلٌ (a hidden or interpreted verbal noun). You can use أَنْ + verb instead of a clear (صَرِيْحٌ) *maṣdar*. For example:



The particle أَنْ and the مَنْصُوْب verb that follows it together form the مَصْدَر مُؤَوَّل. This مَصْدَر مُؤَوَّل can also be replaced with a clear مَصْدَر. For example:

I want to write the lesson	أُرِيْدُ أَنْ أَكْتُبَ الدَّرْسَ
I want to write the lesson	أُرِيْدُ كِتَابَةَ الدَّرْسِ

While the word-for-word translation of أُرِيدُ كِتَابَةَ الدَّرْسِ would be 'I want the writing of the lesson', as it shows an *iḍāfah* construction, the more accurate and natural translation remains the same as the previous example: 'I want to write the lesson'.

The particle أَنْ always causes a فِعْل مُضَارِع to become مَنْصُوْب. However, أَنْ can also appear before a past tense verb, but it does not affect it in any way, because the past tense is indeclinable and it's ending never changes. Below are a few more examples:

"And Allāh wants to accept your repentance"	وَاللهُ يُرِيْدُ أَنْ يَّتُوْبَ عَلَيْكُمْ
"And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world"	وَلَوْلَآ أَنْ كَتَبَ اللهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا

لَنْ

لَنْ is also one of the أَدَوَاتُ النَّصْبِ (particles that make the imperfect tense مَنْصُوْب). It is called حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ because it shows

negation, causes the verb to become مَنْصُوْب, and gives it a future meaning. For example:

"Allāh will never forgive them"	لَنْ يَّغْفِرَ اللهُ لَهُمْ
"Your relatives and your children will not benefit you"	لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَادُكُمْ
We will never open the door	لَنْ نَفْتَحَ الْبَابَ
He will never hit anyone	لَنْ يَضْرِبَ أَحَدًا
I will never write the lesson	لَنْ أَكْتُبَ الدَّرْسَ

كَيْ

كَيْ is also called حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ because it makes the present tense verb مَنْصُوْب, gives it a future meaning, and the whole phrase carries the meaning of a verbal noun. Unlike أَنْ, which is general, كَيْ is more specific and is used to show purpose - meaning 'so that' or 'in order to'. For example:

I study so that I may succeed in the exam	أَدْرُسُ كَيْ أَنْجَحَ فِي الْاِخْتِبَارِ
He writes so that he may understand the lesson	يَكْتُبُ كَيْ يَفْهَمَ الدَّرْسَ
She listens so that she may reply to the question	تَسْمَعُ كَيْ تَرُدَّ عَلَى السُّؤَالِ

كَيْ can also appear with an attached لَام, forming لِكَيْ. This is quite common. For example:

I study so that I may succeed in the exam	أَدْرُسُ لِكَيْ أَنْجَحَ فِي الْاِخْتِبَارِ

Sometimes only the لَام is used, and the كَيْ is left out. In all three cases, the meaning remains the same.

I study so that I may succeed in the exam	أَدْرُسُ كَيْ أَنْجَحَ فِي الْاِخْتِبَارِ

I study so that I may succeed in the exam	أَدْرُسُ لِكَيْ أَنْجَحَ فِي الْاِخْتِبَارِ

I study so that I may succeed in the exam	أَدْرُسُ لِأَنْجَحَ فِي الْاِخْتِبَارِ

Below are a few more examples:

"So We restored him to his mother that she might be content"	فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا
"So that they know nothing after having known (much)"	لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
We read so that we can understand the story	نَقْرَأُ كَيْ نَفْهَمَ الْقِصَّةَ

إِذَنْ

إِذَنْ is called حَرْفُ جَوَابٍ وَجَزَاءٍ وَنَصْبٍ وَاسْتِقْبَالٍ, because it is used to show a response, result, or consequence of what someone has just said. It makes the verb after it مَنْصُوْب and gives it a future meaning. It only appears in response to something said. For example:

I will learn Arabic	سَأَتَعَلَّمُ الْعَرَبِيَّةَ

The reply would be:

Then I will help you	إِذَنْ أُسَاعِدَكَ

The sentence beginning with إِذَنْ expresses the result of the first statement. إِذَنْ renders the imperfect verb مَنْصُوْب only under three conditions:

1) إِذَنْ must appear at the beginning of the sentence.
2) The verb following إِذَنْ must refer to an action in the future.

3) There must be no word separating إِذَنْ and the verb (except an oath).

For example:

If someone says:

A Muslim helps his brother	يُعِيْنُ الْمُسْلِمُ أَخَاهُ

then replying with:

Then he succeeds in goodness	إِذَنْ هُوَ يَفُوْزُ بِالْخَيْرِ

will not cause the verb to be مَنْصُوْب, because the pronoun هُوَ separates إِذَنْ and the verb. However, if an oath comes in between, the verb can still be مَنْصُوْب:

Then, by Allāh, he succeeds in goodness	إِذَنْ وَاللهِ يَفُوْزَ بِالْخَيْرِ

All 14 Verbs of the Imperfect in the *Manṣūb* Case

1. All imperfect verb forms - except those ending in نُوْنُ النِّسْوَةِ and the five verbs (اَلْأَفْعَالُ الْخَمْسَةُ) - are made مَنْصُوْب by placing a *fatḥah* on the ل letter of the verb. For example:

He will never hit	يَضْرِبُ ⟵ لَنْ يَضْرِبَ
You/She will never hit	تَضْرِبُ ⟵ لَنْ تَضْرِبَ
I will never hit	أَضْرِبُ ⟵ لَنْ أَضْرِبَ
We will never hit	نَضْرِبُ ⟵ لَنْ نَضْرِبَ

2. The اَلْأَفْعَالُ الْخَمْسَةُ are rendered in the مَنْصُوْب case by eliminating the ن. For example:

They (m.d.) will never hit	يَضْرِبَانِ ⟵ لَنْ يَضْرِبَا
They (m.p.) will never hit	يَضْرِبُوْنَ ⟵ لَنْ يَضْرِبُوْا

You(m/f.d.) / they (f.d.) will never hit	تَضْرِبَانِ ⟵ لَنْ تَضْرِبَا
You (m.p.) will never hit	تَضْرِبُوْنَ ⟵ لَنْ تَضْرِبُوْا
You (s.f.) will never hit	تَضْرِبِيْنَ ⟵ لَنْ تَضْرِبِيْ

3. Lastly, in the final two forms (نُوْنُ النِّسْوَةِ), no change occurs at the end - they remain the same. For example:

They (f.p.) will never hit	يَضْرِبْنَ ⟵ لَنْ يَضْرِبْنَ
You (f.p.) will never hit	تَضْرِبْنَ ⟵ لَنْ تَضْرِبْنَ

مَنْصُوْب Forms for all other Verb Types

Translation	Example	Verb Type
He will not take	لَنْ يَأْخُذَ	مَهْمُوْزُ الْفَاءِ
He will not ask	لَنْ يَسْأَلَ	مَهْمُوْزُ الْعَيْنِ
He will not read	لَنْ يَقْرَأَ	مَهْمُوْزُ اللَّامِ
He will not return (something)	لَنْ يَرُدَّ	اَلْمُضَعَّفُ
He will not arrive	لَنْ يَصِلَ	اَلْمِثَالُ الْوَاوِيُّ
He will not despair	لَنْ يَيْئَسَ	اَلْمِثَالُ الْيَائِيُّ
He will not say	لَنْ يَقُوْلَ	اَلْأَجْوَفُ الْوَاوِيُّ
He will not sell	لَنْ يَبِيْعَ	اَلْأَجْوَفُ الْيَائِيُّ
He will not call	لَنْ يَدْعُوَ	اَلنَّاقِصُ الْوَاوِيُّ
He will not throw	لَنْ يَرْمِيَ	اَلنَّاقِصُ الْيَائِيُّ
He will not protect	لَنْ يَقِيَ	اَللَّفِيفُ الْمَفْرُوقُ
He will not intend	لَنْ يَنْوِيَ	اَللَّفِيفُ الْمَقْرُونُ

Lesson 6

The Imperfect Majzūm - اَلْمُضَارِعُ الْمَجْزُوْمُ

In the previous lesson, you learnt how certain particles cause the imperfect verb to become مَنْصُوْب. In this lesson, you will learn about some particles that cause the فِعْل مُضَارِع to become مَجْزُوْم.

The مَجْزُوْم form refers to a grammatical state of the فِعْل مُضَارِع that typically indicates negation, conditions, or commands, and is marked by the *sukūn* (ـْ) on the last letter of the verb or, in some cases, by the removal of the ن (like in the five verbs you covered in the previous lesson).

You have previously learnt one instance where the فِعْل مُضَارِع becomes مَجْزُوْم:

- When used as an imperative or negative command. For example:

اَلْفِعْلُ النَّهْيُ	اَلْفِعْلُ الْأَمْرُ
(Don not write) لَا تَكْتُبْ	(Write) اُكْتُبْ

In this lesson, you will learn another three particles that cause the فِعْل مُضَارِع to become مَجْزُوْم. These are:

لَامُ الْأَمْرِ	لَمَّا	لَمْ
The ل of command	Still not	Negation (gives the verb a past meaning)

لَمْ

The word لَمْ is a particle of negation used in Arabic to deny an action that happened in the past. It is followed by a فِعْل مُضَارِع, but this verb also becomes مَجْزُوْم. Even though the verb looks like it is in the imperfect tense, the use of لَمْ gives it the meaning of a negative past tense. For example:

He did not go	لَمْ يَذْهَبْ
She did not write	لَمْ تَكْتُبْ
We did not understand	لَمْ نَفْهَمْ

لَمَّا

لَمَّا is another particle of negation similar to لَمْ, but with a slightly different meaning. It is used to negate a past action that has not happened yet but is expected to happen.

Like لَمْ, it is followed by a فِعْل مُضَارِع, which becomes مَجْزُوْم. For example:

He did not go yet	لَمَّا يَذْهَبْ
She did not write yet	لَمَّا تَكْتُبْ
We did not understand yet	لَمَّا نَفْهَمْ

لَامُ الْأَمْرِ

You have previously learnt how to form commands and negative commands using certain rules. Those forms are all directed to the second person (you).

Now, you will learn about another type of command that can be directed to the third person (he/they) or first person (me/us). This is done using a particle called لَامُ الْأَمْرِ (the ل of Command).

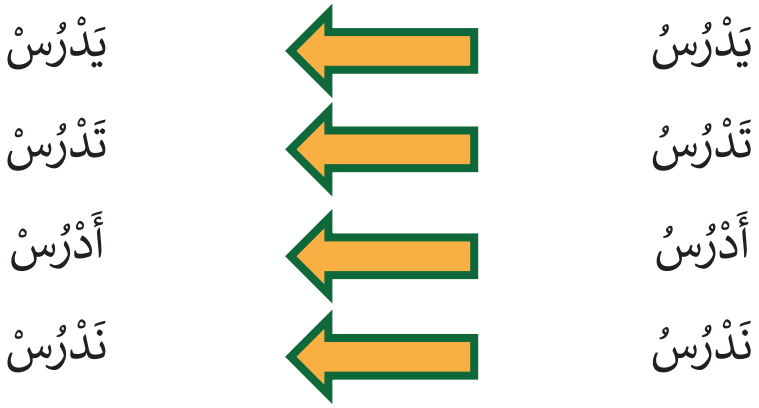
When لَامُ الْأَمْرِ is added to a فِعْل مُضَارِع, it causes the verb to become مَجْزُوْم. For example:

اَلْفِعْلُ الْمُضَارِعُ	فِعْل مُضَارِع مَجْزُوْم بِلامِ الْأَمْرِ
يَكْتُبُ	لِيَكْتُبْ
He is writing	He must write

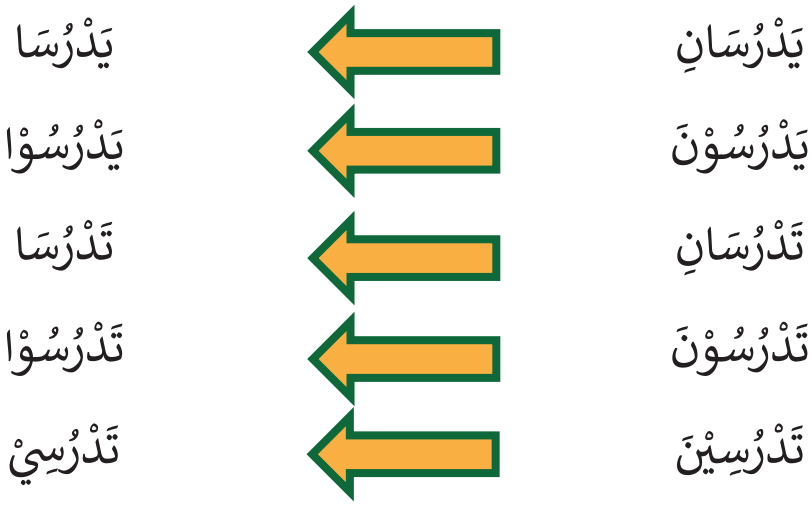
All 14 Verbs of the Imperfect in the مَجْزُوْم Case

The rules for making the imperfect tense verb مَجْزُوْم are the same as the ones you learnt in the previous lesson on making the imperfect tense verb مَنْصُوْب. For the five verbs (اَلْأَفْعَالُ الْخَمْسَةُ), the ن is dropped. For verbs ending with نُوْنُ النِّسْوَةِ, they remain unchanged. All other verbs are made مَجْزُوْم by changing the last *ḥarakah* to a *sukūn*.

The following verbs will end with a *sukūn*:



As for the two feminine plural verbs يَفْعَلْنَ and تَفْعَلْنَ, they remain the same in the مَجْزُوْم case. All other verbs ending with a ن, such as in the dual and plural forms, and the second person singular feminine, drop their ن in the مَجْزُوْم case:



Third Person			
Let her write	لِتَكْتُبْ	Let him write	لِيَكْتُبْ
Let them (f.d.) write	لِتَكْتُبَا	Let them (m.d.) write	لِيَكْتُبَا
Let them (f.p.) write	لِيَكْتُبْنَ	Let them (m.p.) write	لِيَكْتُبُوْا
Second Person			
You (f.s.) did not write	لَمْ تَكْتُبِيْ	You (m.s.) did not write	لَمْ تَكْتُبْ
You (f.d.) did not write	لَمْ تَكْتُبَا	You (m.d.) did not write	لَمْ تَكْتُبَا
You (f.p.) did not write	لَمْ تَكْتُبْنَ	You (m.p.) did not write	لَمْ تَكْتُبُوْا
First Person			
We have not written yet	لَمْ نَكْتُبْ	I have not written yet	لَمْ أَكْتُبْ

مَجْزُوْم Forms for all other Verb Types

All three types of مَهْمُوْز verbs are made مَجْزُوْم according to the same rules as the صَحِيْح سَالِم verbs. The five special verbs (اَلْأَفْعَالُ الْخَمْسَةُ) drop the ن, the two feminine plurals remain unchanged, and all other verbs take a *sukūn* on the last letter.

For the مُضَعَّف verbs, the rules are slightly different. When the last letter of a مُضَارِع verb is a مُشَدَّد letter (a letter with a *shaddah*) and the letter before it is مَفْتُوْح (carries a *fatḥah*) or مَكْسُوْر (carries a *kasrah*) and this verb is made مَجْزُوْم, then in both active voice and imperative form, the rule does not apply as it normally would.

In the active voice, this verb appears in three forms when made مَجْزُوْم:

لَمْ يَفِرَّ	لَمْ يَفِرِّ	لَمْ يَفْرِرْ

And if the letter before it is مَضْمُوْم (carries a *ḍammah*), then there are four possible forms in the مَجْزُوْم state:

لَمْ يَمُدَّ	لَمْ يَمُدِّ	لَمْ يَمُدُّ	لَمْ يَمْدُدْ

This rule applies to the third person singular (masculine and feminine), second person singular masculine, and first person singular and plural verbs. For the five special verbs (اَلْأَفْعَالُ الْخَمْسَةُ), drop the ن. The two feminine plurals remain unchanged.

Third Person			
She did not flee	لَمْ تَفِرَّ	He did not flee	لَمْ يَفِرَّ
They (f.d.) did not flee	لَمْ تَفِرَّا	They (m.d.) did not flee	لَمْ يَفِرَّا
They (f.p.) did not flee	لَمْ يَفْرِرْنَ	They (m.p.) did not flee	لَمْ يَفِرُّوْا
Second Person			
You (f.s.) did not flee	لَمْ تَفِرِّيْ	You (m.s.) did not flee	لَمْ تَفِرَّ
You (f.d.) did not flee	لَمْ تَفِرَّا	You (m.d.) did not flee	لَمْ تَفِرَّا
You (f.p.) did not flee	لَمْ تَفْرِرْنَ	You (m.p.) did not flee	لَمْ تَفِرُّوْا
First Person			
We did not flee	لَمْ نَفِرَّ	I did not flee	لَمْ أَفِرَّ

The مِثَال وَاوِيّ and مِثَال يَائِيّ verbs are made مَجْزُوْم according to the same rules as the صَحِيْح سَالِم verbs.

As for the أَجْوَف وَاوِيّ and أَجْوَف يَائِيّ, the third person singular (masculine and feminine), second person singular masculine, and first person singular and plural verbs are made مَجْزُوْم by dropping the weak letter due to اِجْتِمَاعُ السَّاكِنَيْنِ. For example:

يَقُوْلُ ← لَمْ يَقُوْلْ ← لَمْ يَقُلْ

For the five special verbs (اَلْأَفْعَالُ الْخَمْسَةُ), drop the ن. The two feminine plurals remain unchanged.

Third Person			
She did not say	لَمْ تَقُلْ	He did not say	لَمْ يَقُلْ
They (f.d.) did not say	لَمْ تَقُوْلَا	They (m.d.) did not say	لَمْ يَقُوْلَا
They (f.p.) did not say	لَمْ يَقُلْنَ	They (m.p.) did not say	لَمْ يَقُوْلُوْا
Second Person			
You (f.s.) did not say	لَمْ تَقُوْلِيْ	You (m.s.) did not say	لَمْ تَقُلْ
You (f.d.) did not say	لَمْ تَقُوْلَا	You (m.d.) did not say	لَمْ تَقُوْلَا
You (f.p.) did not say	لَمْ تَقُلْنَ	You (m.p.) did not say	لَمْ تَقُوْلُوْا
First Person			
We did not say	لَمْ نَقُلْ	I did not say	لَمْ أَقُلْ

The أَجْوَف يَائِيّ follows the same rule where the weak letter is dropped from the third person singular (masculine and feminine), second person singular masculine, and first person singular and plural forms. The rest of the forms follow the same rules as above. For example:

She did not sell	لَمْ تَبِعْ	He did not sell	لَمْ يَبِعْ	Third Person
You did not sell		لَمْ تَبِعْ		Second Person
We did not sell	لَمْ نَبِعْ	I did not sell	لَمْ أَبِعْ	First Person

Lastly, for the نَاقِص وَاوِيّ، نَاقِص يَائِيّ، لَفِيْف مَفْرُوْق and لَفِيْف مَقْرُوْن the third person singular (masculine and feminine), second person singular masculine, and first person singular and plural verbs are made مَجْزُوْم by dropping the last letter.

نَاقِص وَاوِيّ	نَاقِص يَائِيّ	لَفِيْف مَفْرُوْق	لَفِيْف مَقْرُوْن
يَدْعُوْ ← لَمْ يَدْعُ	يَرْمِيْ ← لَمْ يَرْمِ	يَقِيْ ← لَمْ يَقِ	يَنْوِيْ ← لَمْ يَنْوِ
تَدْعُوْ ← لَمْ تَدْعُ	تَرْمِيْ ← لَمْ تَرْمِ	تَقِيْ ← لَمْ تَقِ	تَنْوِيْ ← لَمْ تَنْوِ
أَدْعُوْ ← لَمْ أَدْعُ	أَرْمِيْ ← لَمْ أَرْمِ	أَقِيْ ← لَمْ أَقِ	أَنْوِيْ ← لَمْ أَنْوِ
نَدْعُوْ ← لَمْ نَدْعُ	نَرْمِيْ ← لَمْ نَرْمِ	نَقِيْ ← لَمْ نَقِ	نَنْوِيْ ← لَمْ نَنْوِ

For the five special verbs (اَلْأَفْعَالُ الْخَمْسَةُ), drop the ن. The two feminine plurals remain unchanged. For example:

Third Person			
She did not throw	لَمْ تَرْمِ	He did not call	لَمْ يَدْعُ
They (f.d.) did not throw	لَمْ تَرْمِيَا	They (m.d.) did not say	لَمْ يَدْعُوَا
They (f.p.) did not throw	لَمْ تَرْمِيْنَ	They (m.p.) did not say	لَمْ يَدْعُوْا
Second Person			
You (f.s.) did not intend	لَمْ تَنْوِ	You (m.s.) did not save	لَمْ تَقِ
You (f.d.) did not intend	لَمْ تَنْوِيَا	You (m.d.) did not save	لَمْ تَقِيَا
You (f.p.) did not intend	لَمْ تَنْوِيْنَ	You (m.p.) did not save	لَمْ تَقُوْا
First Person			
We did not fear	لَمْ نَخْشَ	I did not fear	لَمْ أَخْشَ

Lesson 7

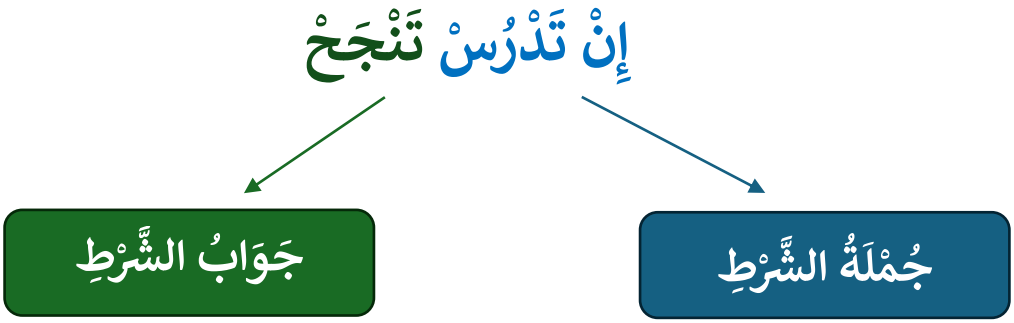
The Conditional Sentence - اَلْجُمْلَةُ الشَّرْطِيَّةُ

In Arabic, the conditional sentence is known as اَلْجُمْلَةُ الشَّرْطِيَّةُ. It is composed of two main parts:

1) **اَلشَّرْطُ**: The condition or the 'if' clause. This is also known as جُمْلَةُ الشَّرْطِ.

2) **جَوَابُ الشَّرْطِ**: The result or the 'then' clause.

For example:



As you can see from the example above, the phrase إِنْ تَدْرُسْ is the conditional phrase (اَلشَّرْطُ), and تَنْجَحْ is the answer to the condition (جَوَابُ الشَّرْطِ). The meaning of this sentence is 'If you study, you will succeed'.

The particles of condition are of two types. Some of them cause the فِعْل مُضَارِع to become مَجْزُوْم, while others do not make the فِعْل مُضَارِع مَجْزُوْم.

The word إِنْ is a conditional particle. When it is added to a conditional sentence and followed by a فِعْل مُضَارِع, the فِعْل مُضَارِع becomes مَجْزُوْم.

The Conditional Particles that make the فِعْل مُضَارِع مَجْزُوْم

There are numerous conditional words in Arabic which are known as أَدَوَاتُ الشَّرْطِ. Most of these words are nouns with the exception of إِنْ which is a particle. Some of these words are used specifically for humans, while others are used for inanimate objects, and some are related to time and place. Not all conditional words cause the فِعْل مُضَارِع to become مَجْزُوْم. There are some words that don't make the فِعْل مُضَارِع مَجْزُوْم; these include: لَوْ، لَوْلَا، لَوْمَا، إِذَا، كُلَّمَا.

Below are the most common conditional words that cause the مُضَارِع to be مَجْزُوْم:

مَنْ

مَنْ is used when referring to human beings. For example:

Whoever strives, succeeds	مَنْ يَجْتَهِدْ يَنْجَحْ
Whoever studies, understands	مَنْ يَدْرُسْ يَفْهَمْ
Whoever is patient, succeeds	مَنْ يَصْبِرْ يَفُزْ

مَا، مَهْمَا

مَا and مَهْمَا are used when referring to inanimate objects. For example:

"And whatever good you do – Allāh knows it"	وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللهُ
Whatever good you do, you will find it (rewarded)	مَا تَفْعَلْ مِنْ خَيْرٍ تَجِدْهُ
Whatever effort you exert will benefit you	مَهْمَا تَبْذُلْ مِنَ الْجُهْدِ يَنْفَعْكَ

مَتٰى، أَيَّانَ

مَتٰى and أَيَّانَ are used to denote time. For example:

Whenever you do good, you will receive the reward	مَتٰى تَعْمَلِ الْخَيْرَ تَكْسِبِ الْأَجْرَ*
Whenever you sit, I'll sit	أَيَّانَ تَجْلِسْ أَجْلِسْ

* In this sentence, the verbs تَعْمَلِ and تَكْسِبِ are still مَجْزُوْم even though their endings carry a *kasrah*. The reason for the *kasrah* is that the letter following these verbs is a ل with a *sukūn*. In Arabic, two consecutive *sukūns* cannot appear together, so the ending of both verbs is given a *kasrah* to facilitate easier pronunciation.

أَنّٰى، أَيْنَ، أَيْنَمَا، حَيْثُمَا

أَنّٰى، أَيْنَ، أَيْنَمَا، حَيْثُمَا are used to denote place. For example:

Wherever you go, I will go with you	أَنّٰى تَذْهَبْ أَذْهَبْ مَعَكَ
Wherever you plant, the crops will grow	أَيْنَ تَزْرَعْ تَنْبُتِ النَّبَاتُ
Wherever you sit, I will sit with you	أَيْنَمَا تَجْلِسْ أَجْلِسْ مَعَكَ
Wherever you travel, you will find the bounty of Allāh	حَيْثُمَا تُسَافِرْ تَجِدْ فَضْلَ اللهِ

كَيْفَمَا

كَيْفَمَا is used to denote manner, condition or specific circumstances. For example:

However you stand, I will stand	كَيْفَمَا تَقُمْ أَقُمْ
However you sit, I will sit	كَيْفَمَا تَجْلِسْ أَجْلِسْ

أَيَّ

أَيَّ is used to indicate choice or selection and can refer to both humans and non-humans. For example:

Whichever path you take, you will reach the end	أَيَّ طَرِيْقٍ تَسْلُكْ تَصِلْ إِلَى النِّهَايَةِ
Whichever house you enter, you will find comfort in it	أَيَّ بَيْتٍ تَدْخُلْ تَجِدْ فِيْهِ رَاحَةً

The Conditional Particles that do not make the فِعْل مُضَارِع مَجْزُوْم

لَوْ

لَوْ is used to express hypothetical conditions. For example:

"If Allāh had found in them any good He would indeed have made them listen"	وَ لَوْ عَلِمَ اللهُ فِيْهِمْ خَيْرًا لَّأَسْمَعَهُمْ

إِذَا

إِذَا is used as a conditional tool when referring to future events that are expected or anticipated to happen. For example:

"When the sky has split [open]"	إِذَا السَّمَآءُ انْشَقَّتْ

لَوْلَا ، لَوْمَا

Both of these particles are used to indicate that something does not occur except due to a certain condition or reason. They do not cause the فِعْل مُضَارِع to become مَجْزُوْم. After them, the اِسْم always comes in the position of مُبْتَدَأ and will be مَرْفُوْع, while its خَبَر is usually omitted.

If the response is expressed with a past tense verb, then it can be introduced with a ل. For example:

Were it not for the rain, the crops would have died	لَوْمَا الْمَطَرُ لَمَاتَتِ الزُّرُوْعُ
Were it not for knowledge, people would have remained in ignorance	لَوْلَا الْعِلْمُ لَبَقِيَ النَّاسُ فِى الْجَهْلِ

كُلَّمَا

كُلَّمَا is generally used to indicate repeated or recurring actions in the past or future. It translates to "whenever" or "each time." For example:

"Every time Zakariyyā entered upon her in the miḥrāb, he found with her provision"	كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

أَمَّا

أَمَّا is introduced upon a noun to indicate detail or elaboration of the meaning of the condition. When it is used, it becomes necessary to include ف in the response to that condition. For example:

As for Zayd, he is active; and as for ʿAmr, he is lazy	أَمَّا زَيْدٌ فَنَشِيْطٌ وَأَمَّا عَمْرٌو فَكَسْلَانُ

لَمَّا

لَمَّا is used as a ظَرْف indicating the past, and it always comes together with a فِعْل مَاضِي. For example:

"And when Mūsā came at the time and place appointed by Us"	وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا

The Future Tense Verb Emphasised with Lām and Nūn

تَوْكِيْدُ الْفِعْلِ الْمُضَارِعِ بِاللَّامِ وَ النُّوْنِ

When there is a need to emphasise with certainty that an action will definitely occur in the future, the imperfect verb is strengthened in two ways: first, by adding the ل of emphasis (لَامُ التَّوْكِيْدِ) at the beginning of the verb, and then by attaching a ن of emphasis at the end. This ن may be either the heavy ن (اَلثَّقِيْلَةُ) with *shaddah*, or the light ن (اَلْخَفِيْفَةُ) with *sukūn*. Both forms convey certainty, though the heavy ن carries a stronger force of emphasis. This type of construction is frequently used in the Qurʾān. Below are a few examples:

Example of Emphasis with نُوْنُ التَّوْكِيْدِ الثَّقِيْلَةُ
وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ الْمُنَافِقِيْنَ
“And Allāh most certainly knows those who believe, and as certainly those who are hypocrites”
وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهُ
“And Allāh will most certainly help those who will help Him”
Example of Emphasis with نُوْنُ التَّوْكِيْدِ الْخَفِيْفَةُ
لَنَسْفَعًاۢ بِالنَّاصِيَةِ
“We will drag him by the forelock”
لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ
“He shall certainly be cast into prison, and will be one of those who are disgraced”

The مَجْهُوْل verb (passive voice) can also be emphasised using the rules you will learn.

The Method of Forming the Emphasis of the Imperfect Verb with ل and ن *Thaqīlah* – صَحِيْح سَالِم

To make emphasis in the imperfect verb, you add the ل of emphasis at the beginning and a ن *mushaddad* at the end. When this happens, the last letter of the verb takes a *fatḥah*. Out of the fourteen forms of the imperfect verb, this rule applies to five forms only. They are as follows:

Third Person, Singular, Masculine	لَيَنْصُرَنَّ – He will surely help
Third Person, Singular, Feminine	لَتَنْصُرَنَّ – She will surely help
Second Person, Singular, Masculine	لَتَنْصُرَنَّ – You will surely help
First Person, Singular	لَأَنْصُرَنَّ – I will surely help
First Person, Plural	لَنَنْصُرَنَّ – We will surely help

In six forms of the imperfect verb, before the ن *thaqīlah,* an *alif* is added and the ن *thaqīlah* takes a *kasrah*. These six forms are as follows:

Third Person, Dual, Masculine	لَيَنْصُرَانِّ – The 2 will surely help
Third Person, Dual, Feminine	لَتَنْصُرَانِّ – The 2 will surely help
Third Person, Plural, Feminine	لَيَنْصُرْنَانِّ – They (all) will surely help
Second Person, Dual, Masculine	لَتَنْصُرَانِّ – You 2 will surely help
Second Person, Dual, Feminine	لَتَنْصُرَانِّ – You 2 will surely help
Second Person, Plural, Feminine	لَتَنْصُرْنَانِّ – You (all) will surely help

In both feminine plural forms, between the ن of the pronoun and the ن of emphasis an *alif* is added as a separator.

And in two forms, the و of the plural masculine pronoun is dropped. This is because of the meeting of two *sukūns*. The *ḍammah* before it remains as a sign of the omitted و and the ن *thaqīlah* takes a *fatḥah*. These two forms are:

Third Person, Plural, Masculine	لَيَنْصُرُنَّ – You (all) will surely help
Second Person, Plural, Masculine	لَتَنْصُرُنَّ – You (all) will surely help

And in one form, the ي of the pronoun is dropped. This is because of the meeting of two *sukūns*. The *kasrah* before it remains as a sign of the omitted ي and the ن *thaqīlah* takes a *fatḥah*. That one form is:

Second Person, Singular, Feminine	لَتَنْصُرِنَّ – You will surely help

The Method of Forming the Emphasis of the Imperfect Verb with ل and ن Khafīfah - صَحِيْح سَالِم

The emphasis of an imperfect verb with the light ن is different from the heavy ن. The heavy ن can be attached to all fourteen forms of the imperfect verb, but the light ن cannot. It is only used with the following eight forms:

Third Person, Singular, Masculine	لَيَنْصُرَنْ – He will surely help
Third Person, Plural, Masculine	لَيَنْصُرُنْ– They (all) will surely help
Third Person, Singular, Feminine	لَتَنْصُرَنْ – She will surely help
Second Person, Singular, Masculine	لَتَنْصُرَنْ – You will surely help
Second Person, Plural, Masculine	لَتَنْصُرُنْ – You (all) will surely help
Second Person, Singular, Feminine	لَتَنْصُرِنْ – You will surely help
First Person, Singular	لَأَنْصُرَنْ– I will surely help
First Person, Plural	لَنَنْصُرَنْ – We will surely help

Conjugation Table of the Imperfect Verb with Emphasis using Verbs صَحِيْح سَالِم for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

	نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لَيَنْصُرَنْ	لَيَنْصُرَنَّ	**Masculine**
	Dual	---	لَيَنْصُرَانِّ	
	Plural	لَيَنْصُرُنْ	لَيَنْصُرُنَّ	
	Singular	لَتَنْصُرَنْ	لَتَنْصُرَنَّ	**Feminine**
	Dual	---	لَتَنْصُرَانِّ	
	Plural	---	لَيَنْصُرْنَانِّ	
Second Person	Singular	لَتَنْصُرَنْ	لَتَنْصُرَنَّ	**Masculine**
	Dual	---	لَتَنْصُرَانِّ	
	Plural	لَتَنْصُرُنْ	لَتَنْصُرُنَّ	
	Singular	لَتَنْصُرِنْ	لَتَنْصُرِنَّ	**Feminine**
	Dual	---	لَتَنْصُرَانِّ	
	Plural	---	لَتَنْصُرْنَانِّ	
First Person	Singular	لَأَنْصُرَنْ	لَأَنْصُرَنَّ	**Masculine & Feminine**
	Plural	لَنَنْصُرَنْ	لَنَنْصُرَنَّ	

Conjugation Table of the Imperfect Verb with Emphasis using نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة for مُضَعَّف Verbs

	نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لَيَمُدَّنْ	**Masculine**	لَيَمُدَّنَّ
	Dual	---		لَيَمُدَّانِّ
	Plural	لَيَمُدُّنْ		لَيَمُدُّنَّ
	Singular	لَتَمُدَّنْ	**Feminine**	لَتَمُدَّنَّ
	Dual	---		لَتَمُدَّانِّ
	Plural	---		لَيَمْدُدْنَانِّ
Second Person	Singular	لَتَمُدَّنْ	**Masculine**	لَتَمُدَّنَّ
	Dual	---		لَتَمُدَّانِّ
	Plural	لَتَمُدُّنْ		لَتَمُدُّنَّ
	Singular	لَتَمُدِّنْ	**Feminine**	لَتَمُدِّنَّ
	Dual	---		لَتَمُدَّانِّ
	Plural	---		لَتَمْدُدْنَانِّ
First Person	Singular	لَأَمُدَّنْ	**Masculine & Feminine**	لَأَمُدَّنَّ
	Plural	لَنَمُدَّنْ		لَنَمُدَّنَّ

Conjugation Table of the Imperfect Verb with Emphasis using مِثَال وَاوِيّ Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

	نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لَيَجِدَنْ	لَيَجِدَنَّ	**Masculine**
	Dual	---	لَيَجِدَانِّ	
	Plural	لَيَجِدُنْ	لَيَجِدُنَّ	
	Singular	لَتَجِدَنْ	لَتَجِدَنَّ	**Feminine**
	Dual	---	لَتَجِدَانِّ	
	Plural	---	لَيَجِدْنَانِّ	
Second Person	Singular	لَتَجِدَنْ	لَتَجِدَنَّ	**Masculine**
	Dual	---	لَتَجِدَانِّ	
	Plural	لَتَجِدُنْ	لَتَجِدُنَّ	
	Singular	لَتَجِدِنْ	لَتَجِدِنَّ	**Feminine**
	Dual	---	لَتَجِدَانِّ	
	Plural	---	لَتَجِدْنَانِّ	
First Person	Singular	لَأَجِدَنْ	لَأَجِدَنَّ	**Masculine & Feminine**
	Plural	لَنَجِدَنْ	لَنَجِدَنَّ	

Conjugation Table of the Imperfect Verb with Emphasis using مِثَال يَائِيّ Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

		نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة
Third Person	Singular	لَيَيْسِرَنْ		لَيَيْسِرَنَّ
	Dual	---		لَيَيْسِرَانِّ
	Plural	لَيَيْسِرُنْ		لَيَيْسِرُنَّ
	Singular	لَتَيْسِرَنْ	**Feminine**	لَتَيْسِرَنَّ
	Dual	---		لَتَيْسِرَانِّ
	Plural	---		لَيَيْسِرْنَانِّ
Second Person	Singular	لَتَيْسِرَنْ	**Masculine**	لَتَيْسِرَنَّ
	Dual	---		لَتَيْسِرَانِّ
	Plural	لَتَيْسِرُنْ		لَتَيْسِرُنَّ
	Singular	لَتَيْسِرِنْ	**Feminine**	لَتَيْسِرِنَّ
	Dual	---		لَتَيْسِرَانِّ
	Plural	---		لَتَيْسِرْنَانِّ
First Person	Singular	لَأَيْسِرَنْ	**Masculine & Feminine**	لَأَيْسِرَنَّ
	Plural	لَنَيْسِرَنْ		لَنَيْسِرَنَّ

Conjugation Table of the Imperfect Verb with Emphasis using أَجْوَف وَاوِيّ Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

		نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة
Third Person	Singular	لَيَقُوْلَنْ		**Masculine**
	Dual	---		
	Plural	لَيَقُوْلُنْ		
	Singular	لَتَقُوْلَنْ		**Feminine**
	Dual	---		
	Plural	---	لَيَقُلْنَانِّ	
Second Person	Singular	لَتَقُوْلَنْ	لَتَقُوْلَنَّ	**Masculine**
	Dual	---	لَتَقُوْلَانِّ	
	Plural	لَتَقُوْلُنْ	لَتَقُوْلُنَّ	
	Singular	لَتَقُوْلِنْ	لَتَقُوْلِنَّ	**Feminine**
	Dual	---	لَتَقُوْلَانِّ	
	Plural	---	لَتَقُلْنَانِّ	
First Person	Singular	لَأَقُوْلَنْ	لَأَقُوْلَنَّ	**Masculine & Feminine**
	Plural	لَنَقُوْلَنْ	لَنَقُوْلَنَّ	

Conjugation Table of the Imperfect Verb with Emphasis using أَجْوَف يَائِيّ Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

	نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لَيَبِيْعَنْ	**Masculine**	لَيَبِيْعَنَّ
	Dual	---		لَيَبِيْعَانِّ
	Plural	لَيَبِيْعُنْ		لَيَبِيْعُنَّ
	Singular	لَتَبِيْعَنْ	**Feminine**	لَتَبِيْعَنَّ
	Dual	---		لَتَبِيْعَانِّ
	Plural	---		لَيَبِعْنَانِّ
Second Person	Singular	لَتَبِيْعَنْ	**Masculine**	لَتَبِيْعَنَّ
	Dual	---		لَتَبِيْعَانِّ
	Plural	لَتَبِيْعُنْ		لَتَبِيْعُنَّ
	Singular	لَتَبِيْعِنْ	**Feminine**	لَتَبِيْعِنَّ
	Dual	---		لَتَبِيْعَانِّ
	Plural	---		لَتَبِعْنَانِّ
First Person	Singular	لَأَبِيْعَنْ	**Masculine & Feminine**	لَأَبِيْعَنَّ
	Plural	لَنَبِيْعَنْ		لَنَبِيْعَنَّ

Conjugation Table of the Imperfect Verb with Emphasis using نَاقِص وَاوِيّ Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

		نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لَيَدْعُوَنْ		لَيَدْعُوَنَّ	**Masculine**
	Dual	---		لَيَدْعُوَانِّ	
	Plural	لَيَدْعُنْ		لَيَدْعُنَّ	
	Singular	لَتَدْعُوَنْ		لَتَدْعُوَنَّ	**Feminine**
	Dual	---		لَتَدْعُوَانِّ	
	Plural	---		لَيَدْعُوْنَانِّ	
Second Person	Singular	لَتَدْعُوَنْ		لَتَدْعُوَنَّ	**Masculine**
	Dual	---		لَتَدْعُوَانِّ	
	Plural	لَتَدْعُنْ		لَتَدْعُنَّ	
	Singular	لَتَدْعِنْ		لَتَدْعِنَّ	**Feminine**
	Dual	---		لَتَدْعُوَانِّ	
	Plural	---		لَتَدْعُوْنَانِّ	
First Person	Singular	لَأَدْعُوَنْ		لَأَدْعُوَنَّ	**Masculine & Feminine**
	Plural	لَنَدْعُوَنْ		لَنَدْعُوَنَّ	

Conjugation Table of the Imperfect Verb with Emphasis using نَاقِص يَائِيّ Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

	نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لَيَرْمِيَنْ	لَيَرْمِيَنَّ	**Masculine**
	Dual	---	لَيَرْمِيَانِّ	
	Plural	لَيَرْمُنْ	لَيَرْمُنَّ	
	Singular	لَتَرْمِيَنْ	لَتَرْمِيَنَّ	**Feminine**
	Dual	---	لَتَرْمِيَانِّ	
	Plural	---	لَيَرْمِيْنَانِّ	
Second Person	Singular	لَتَرْمِيَنْ	لَتَرْمِيَنَّ	**Masculine**
	Dual	---	لَتَرْمِيَانِّ	
	Plural	لَتَرْمُنْ	لَتَرْمُنَّ	
	Singular	لَتَرْمِنْ	لَتَرْمِنَّ	**Feminine**
	Dual	---	لَتَرْمِيَانِّ	
	Plural	---	لَتَرْمِيْنَانِّ	
First Person	Singular	لَأَرْمِيَنْ	لَأَرْمِيَنَّ	**Masculine & Feminine**
	Plural	لَنَرْمِيَنْ	لَنَرْمِيَنَّ	

Conjugation Table of the Imperfect Verb with Emphasis using لَفِيْف مَفْرُوْق Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

		نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة
Third Person	Singular	لَيَقِيَنْ		لَيَقِيَنَّ
	Dual	---		لَيَقِيَانِّ
	Plural	لَيَقُنْ		لَيَقُنَّ
	Singular	لَتَقِيَنْ		لَتَقِيَنَّ
	Dual	---		لَتَقِيَانِّ
	Plural	---		لَيَقِيْنَانِّ
Second Person	Singular	لَتَقِيَنْ		لَتَقِيَنَّ
	Dual	---		لَتَقِيَانِّ
	Plural	لَتَقُنْ		لَتَقُنَّ
	Singular	لَتَقِنْ		لَتَقِنَّ
	Dual	---		لَتَقِيَانِّ
	Plural	---		لَتَقِيْنَانِّ
First Person	Singular	لَأَقِيَنْ		لَأَقِيَنَّ
	Plural	لَنَقِيَنْ		لَنَقِيَنَّ

Conjugation Table of the Imperfect Verb with Emphasis using لَفِيْف مَقْرُوْن Verbs for نُوْن خَفِيْفَة and نُوْن ثَقِيْلَة

		نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة
Third Person	Singular	لَيَنْوِيَنْ		لَيَنْوِيَنَّ
	Dual	---		لَيَنْوِيَانِّ
	Plural	لَيَنْوُنْ		لَيَنْوُنَّ
	Singular	لَتَنْوِيَنْ	**Feminine**	لَتَنْوِيَنَّ
	Dual	---		لَتَنْوِيَانِّ
	Plural	---		لَيَنْوِيْنَانِّ
Second Person	Singular	لَتَنْوِيَنْ	**Masculine**	لَتَنْوِيَنَّ
	Dual	---		لَتَنْوِيَانِّ
	Plural	لَتَنْوُنْ		لَتَنْوُنَّ
	Singular	لَتَنْوِنْ	**Feminine**	لَتَنْوِنَّ
	Dual	---		لَتَنْوِيَانِّ
	Plural	---		لَتَنْوِيْنَانِّ
First Person	Singular	لَأَنْوِيَنْ	**Masculine & Feminine**	لَأَنْوِيَنَّ
	Plural	لَنَنْوِيَنْ		لَنَنْوِيَنَّ

Lesson 9

The أَمْر and نَهْي Verbs Emphasised with Nūn

تَوْكِيْدُ الْفِعْلِ الْأَمْرِ وَ النَّهْيِ بِالنُّوْنِ التَّوْكِيْدِ

Just as the imperfect verb can be emphasised, the أَمْر and the نَهْي verbs can also be emphasised. Both relate to commands: one to do something, the other to refrain. Since they carry the force of obligation or prohibition, Arabic allows their meaning to be reinforced with نُوْنُ التَّوْكِيْدِ.

You previously learnt that the imperfect verb is emphasised with both the ل and the ن. In this chapter, you will learn how to emphasise the imperative and prohibitive verb. Unlike the imperfect tense, these are emphasised only with the ن. This lesson focuses on commands directed to the second person, while emphasis for the first and third persons will be covered in the next lesson.

The ن of emphasis, just like in the imperfect tense, comes in two forms:

1) Heavy ن - نُوْنُ التَّوْكِيْدِ الثَّقِيْلَةُ
2) Light ن - نُوْنُ التَّوْكِيْدِ الْخَفِيْفَةُ

To form the emphasis of an imperative or prohibition, the نُوْنُ التَّوْكِيْدِ is attached to the end of the verb if the verb is free from weak letters. If the verb includes a weak letter or has dual, plural, or feminine endings, then certain adjustments are made before adding the ن, such as dropping the weak letter or altering the vowel.

The tables on the following pages include the full conjugation of the imperative and prohibitive verbs with both نُونُ التَّوْكِيْدِ الثَّقِيْلَةُ and نُونُ التَّوْكِيْدِ الْخَفِيْفَةُ, applied across all verb types.

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for صَحِيْح سَالِم Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	اُنْصُرَنَّ	اُنْصُرَنْ	Singular
	اُنْصُرَانِّ	---	Dual
	اُنْصُرُنَّ	اُنْصُرُنْ	Plural
Feminine	اُنْصُرِنَّ	اُنْصُرِنْ	Singular
	اُنْصُرَانِّ	---	Dual
	اُنْصُرْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for صَحِيْح سَالِم Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَنْصُرَنَّ	لَا تَنْصُرَنْ	Singular
	لَا تَنْصُرَانِّ	---	Dual
	لَا تَنْصُرُنَّ	لَا تَنْصُرُنْ	Plural
Feminine	لَا تَنْصُرِنَّ	لَا تَنْصُرِنْ	Singular
	لَا تَنْصُرَانِّ	---	Dual
	لَا تَنْصُرْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for مُضَعَّف Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	مُدَّنَّ	مُدَّنْ	Singular
	مُدَّانِّ	---	Dual
	مُدُّنَّ	مُدُّنْ	Plural
Feminine	مُدِّنَّ	مُدِّنْ	Singular
	مُدَّانِّ	---	Dual
	أُمْدُدْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for مُضَعَّف Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَمُدَّنَّ	لَا تَمُدَّنْ	Singular
	لَا تَمُدَّانِّ	---	Dual
	لَا تَمُدُّنَّ	لَا تَمُدُّنْ	Plural
Feminine	لَا تَمُدِّنَّ	لَا تَمُدِّنْ	Singular
	لَا تَمُدَّانِّ	---	Dual
	لَا تَمْدُدْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for مِثَال وَاوِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	جِدَنَّ	جِدَنْ	Singular
	جِدَانِّ	---	Dual
	جِدُنَّ	جِدُنْ	Plural
Feminine	جِدِنَّ	جِدِنْ	Singular
	جِدَانِّ	---	Dual
	جِدْنَنَّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for مِثَال وَاوِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَجِدَنَّ	لَا تَجِدَنْ	Singular
	لَا تَجِدَانِّ	---	Dual
	لَا تَجِدُنَّ	لَا تَجِدُنْ	Plural
Feminine	لَا تَجِدِنَّ	لَا تَجِدِنْ	Singular
	لَا تَجِدَانِّ	---	Dual
	لَا تَجِدْنَانَّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for مِثَال يَائِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	اِيْبَسَنَّ	اِيْبَسَنْ	Singular
	اِيْبَسَانِّ	---	Dual
	اِيْبَسُنَّ	اِيْبَسُنْ	Plural
Feminine	اِيْبَسِنَّ	اِيْبَسِنْ	Singular
	اِيْبَسَانِّ	---	Dual
	اِيْبَسْنَنَّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for مِثَال يَائِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَيْبَسَنَّ	لَا تَيْبَسَنْ	Singular
	لَا تَيْبَسَانِّ	---	Dual
	لَا تَيْبَسُنَّ	لَا تَيْبَسُنْ	Plural
Feminine	لَا تَيْبَسِنَّ	لَا تَيْبَسِنْ	Singular
	لَا تَيْبَسَانِّ	---	Dual
	لَا تَيْبَسْنَنَّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for أَجْوَف وَاوِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	قُوْلَنَّ	قُوْلَنْ	Singular
	قُوْلَانِّ	---	Dual
	قُوْلُنَّ	قُوْلُنْ	Plural
Feminine	قُوْلِنَّ	قُوْلِنْ	Singular
	قُوْلَانِّ	---	Dual
	قُلْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for أَجْوَف وَاوِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَقُوْلَنَّ	لَا تَقُوْلَنْ	Singular
	لَا تَقُوْلَانِّ	---	Dual
	لَا تَقُوْلُنَّ	لَا تَقُوْلُنْ	Plural
Feminine	لَا تَقُوْلِنَّ	لَا تَقُوْلِنْ	Singular
	لَا تَقُوْلَانِّ	---	Dual
	لَا تَقُلْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for أَجْوَف يَائِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	بِيْعَنَّ	بِيْعَنْ	Singular
	بِيْعَانِّ	---	Dual
	بِيْعُنَّ	بِيْعُنْ	Plural
Feminine	بِيْعِنَّ	بِيْعِنْ	Singular
	بِيْعَانِّ	---	Dual
	بِعْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for أَجْوَف يَائِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَبِيْعَنَّ	لَا تَبِيْعَنْ	Singular
	لَا تَبِيْعَانِّ	---	Dual
	لَا تَبِيْعُنَّ	لَا تَبِيْعُنْ	Plural
Feminine	لَا تَبِيْعِنَّ	لَا تَبِيْعِنْ	Singular
	لَا تَبِيْعَانِّ	---	Dual
	لَا تَبِعْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for نَاقِص وَاوِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	اُدْعُوَنَّ	اُدْعُوَنْ	Singular
	اُدْعُوَانِّ	---	Dual
	اُدْعُنَّ	اُدْعُنْ	Plural
Feminine	اُدْعِنَّ	اُدْعِنْ	Singular
	اُدْعُوَانِّ	---	Dual
	اُدْعُوْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for نَاقِص وَاوِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَدْعُوَنَّ	لَا تَدْعُوَنْ	Singular
	لَا تَدْعُوَانِّ	---	Dual
	لَا تَدْعُنَّ	لَا تَدْعُنْ	Plural
Feminine	لَا تَدْعِنَّ	لَا تَدْعِنْ	Singular
	لَا تَدْعُوَانِّ	---	Dual
	لَا تَدْعُوْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for نَاقِص يَائِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	اِرْمِيَنَّ	اِرْمِيَنْ	Singular
	اِرْمِيَانِّ	---	Dual
	اِرْمُنَّ	اِرْمُنْ	Plural
Feminine	اِرْمِنَّ	اِرْمِنْ	Singular
	اِرْمِيَانِّ	---	Dual
	اِرْمِيْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for نَاقِص يَائِيّ Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَرْمِيَنَّ	لَا تَرْمِيَنْ	Singular
	لَا تَرْمِيَانِّ	---	Dual
	لَا تَرْمُنَّ	لَا تَرْمُنْ	Plural
Feminine	لَا تَرْمِنَّ	لَا تَرْمِنْ	Singular
	لَا تَرْمِيَانِّ	---	Dual
	لَا تَرْمِيْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for لَفِيْف مَفْرُوْق Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	قِيَنَّ	قِيَنْ	Singular
	قِيَانِّ	---	Dual
	قُنَّ	قُنْ	Plural
Feminine	قِنَّ	قِنْ	Singular
	قِيَانِّ	---	Dual
	قِيْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for لَفِيْف مَفْرُوْق Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَقِيَنَّ	لَا تَقِيَنْ	Singular
	لَا تَقِيَانِّ	---	Dual
	لَا تَقُنَّ	لَا تَقُنْ	Plural
Feminine	لَا تَقِنَّ	لَا تَقِنْ	Singular
	لَا تَقِيَانِّ	---	Dual
	لَا تَقِيْنَانِّ	---	Plural

Conjugation Table of the أَمْر with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for لَفِيْف مَقْرُوْن Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	اِنْوِيَنَّ	اِنْوِيَنْ	Singular
	اِنْوِيَانِّ	---	Dual
	اِنْوُنَّ	اِنْوُنْ	Plural
Feminine	اِنْوِنَّ	اِنْوِنْ	Singular
	اِنْوِيَانِّ	---	Dual
	اِنْوِيْنَانِّ	---	Plural

Conjugation Table of the نَهْي with Emphasis using نُوْن ثَقِيْلَة and نُوْن خَفِيْفَة for لَفِيْف مَقْرُوْن Verbs

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة	
Masculine	لَا تَنْوِيَنَّ	لَا تَنْوِيَنْ	Singular
	لَا تَنْوِيَانِّ	---	Dual
	لَا تَنْوُنَّ	لَا تَنْوُنْ	Plural
Feminine	لَا تَنْوِنَّ	لَا تَنْوِنْ	Singular
	لَا تَنْوِيَانِّ	---	Dual
	لَا تَنْوِيْنَانِّ	---	Plural

Forming the أَمْر and نَهْي Verbs with Emphasis for the First and Third Person – مَعْرُوْف (active voice)

To form the أَمْر and نَهْي for the first and third persons, you simply follow the same rules you learnt when emphasising the imperfect verb: add لَامُ التَّوْكِيد at the beginning and either نُوْن ثَقِيْلَة or نُوْن خَفِيْفَة at the end. The only difference is that the ل of emphasis, instead of carrying a *fatḥah*, takes a *kasrah* in this case. All other rules remain the same.

With نُوْن ثَقِيْلَة, you will form all eight commands (for both first and third persons) in the same way as with the imperfect verb. With نُوْن خَفِيْفَة, only five are formed, since the remaining ones drop due to two *sukūns* coming together. The same rules apply across all verb types.

	نُوْن ثَقِيْلَة	نُوْن خَفِيْفَة		
Masculine	لِيَنْصُرَنَّ	لِيَنْصُرَنْ	Singular	**Third Person**
	لِيَنْصُرَانِّ	---	Dual	
	لِيَنْصُرُنَّ	لِيَنْصُرُنْ	Plural	
Feminine	لِتَنْصُرَنَّ	لِتَنْصُرَنْ	Singular	
	لِتَنْصُرَانِّ	---	Dual	
	لِيَنْصُرْنَانِّ	---	Plural	
Masculine & Feminine	لِأَنْصُرَنَّ	لِأَنْصُرَنْ	Singular	**First Person**
	لِنَنْصُرَنَّ	لِنَنْصُرَنْ	Plural	

Forming the أَمْر and نَهْي Verbs with Emphasis for the First and Third Person – مَجْهُوْل (passive voice)

The rules for forming the أَمْر and نَهْي in the passive voice are the same as in the active. You add لَامُ التَّوْكِيد with *kasrah* at the beginning, and either نُوْن ثَقِيْلَة or نُوْن خَفِيْفَة at the end.

The only difference between the active and passive is that in the passive the command is used in all fourteen conjugations (third, second, and first person), whereas in the active voice the command is unique for the second person and separate rules apply for the third and first persons.

	نُوْن خَفِيْفَة		نُوْن ثَقِيْلَة	
Third Person	Singular	لِيُنْصَرَنْ	لِيُنْصَرَنَّ	**Masculine**
	Dual	---	لِيُنْصَرَانِّ	
	Plural	لِيُنْصَرُنْ	لِيُنْصَرُنَّ	
	Singular	لِتُنْصَرَنْ	لِتُنْصَرَنَّ	**Feminine**
	Dual	---	لِتُنْصَرَانِّ	
	Plural	---	لِيُنْصَرْنَانِّ	
Second Person	Singular	لِتُنْصَرَنْ	لِتُنْصَرَنَّ	**Masculine**
	Dual	---	لِتُنْصَرَانِّ	
	Plural	لِتُنْصَرُنْ	لِتُنْصَرُنَّ	
	Singular	لِتُنْصَرِنْ	لِتُنْصَرِنَّ	**Feminine**
	Dual	---	لِتُنْصَرَانِّ	
	Plural	---	لِتُنْصَرْنَانِّ	
First Person	Singular	لِأُنْصَرَنْ	لِأُنْصَرَنَّ	**Masculine & Feminine**
	Plural	لِنُنْصَرَنْ	لِنُنْصَرَنَّ	

Lesson 10

The Noun of Time and Place - اِسْمُ الزَّمَانِ وَ الْمَكَانِ

The adverbs of time and place which you have previously learnt - such as بَيْنَ، أَمَامَ، تَحْتَ، فَوْقَ and others - are fixed words used to indicate time or location. These are not derived from verbs.

In contrast, the nouns of time and place (اِسْمُ الظَّرْفِ) discussed here are formed from verbs and follow specific patterns. These patterns are:

مَفْعَلٌ	مَفْعِلٌ

1) مَفْعَلٌ

The noun of time or place (اِسْمُ الظَّرْفِ) can be formed on the pattern مَفْعَلٌ. This pattern is applied to:

- نَاقِص verbs which have a weak third root letter. For example:

رَمٰى يَرْمِيْ	غَزَا يَغْزُوْ
مَرْمًى	مَغْزًى

- صَحِيْح verbs from the following أَبْوَاب:

فَتَحَ يَفْتَحُ	نَصَرَ يَنْصُرُ	سَمِعَ يَسْمَعُ	كَرُمَ يَكْرُمُ

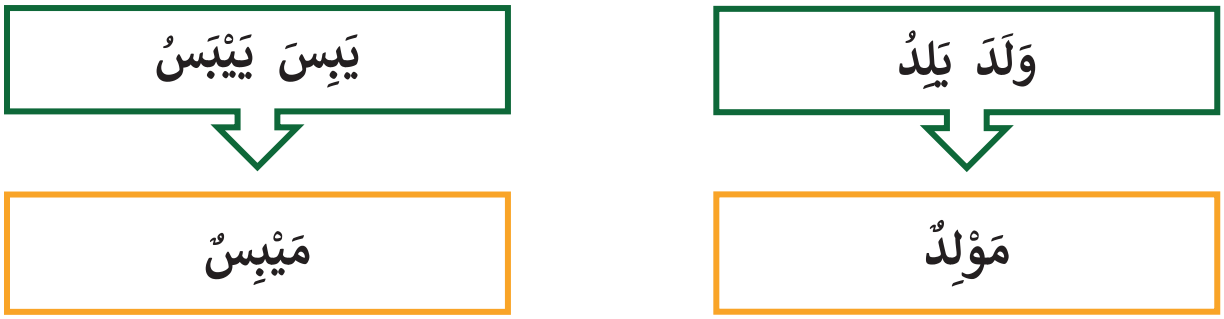
For example:

جَمَعَ يَجْمَعُ	طَلَعَ يَطْلُعُ	رَكِبَ يَرْكَبُ	شَرُفَ يَشْرُفُ
مَجْمَعٌ	مَطْلَعٌ	مَرْكَبٌ	مَشْرَفٌ

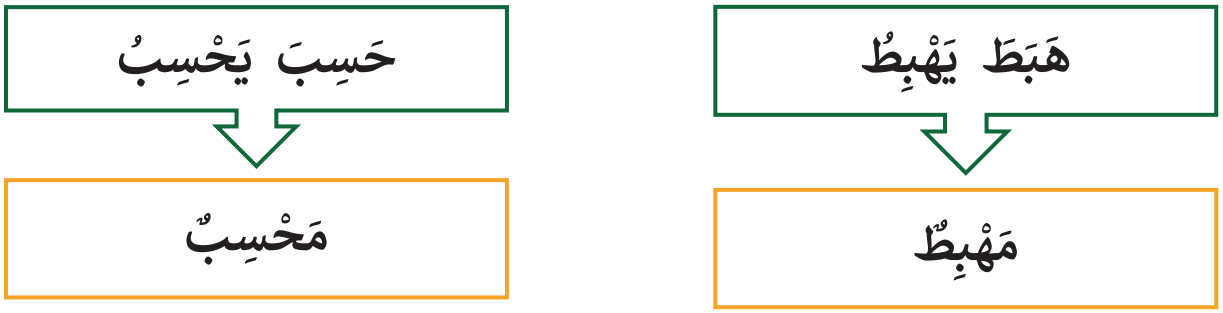
2) مَفْعِلٌ

The noun of time or place (اِسْمُ الظَّرْفِ) is also formed on the pattern مَفْعِلٌ. This pattern is applied to:

- مِثَال verbs which have a weak first root letter. For example:



- صَحِيْح verbs from بَاب حَسِبَ يَحْسِبُ and بَاب ضَرَبَ يَضْرِبُ. For example:



There are also exceptions to this rule, where the اِسْمُ الظَّرْفِ appears on مَفْعِلٌ despite the present tense vowel being *fatḥah* or *ḍammah*. Examples include:

مَشْرِقٌ – from شَرَقَ يَشْرُقُ (place of rising)
مَغْرِبٌ – from غَرَبَ يَغْرُبُ (place of setting)
مَسْجِدٌ – from سَجَدَ يَسْجُدُ (place of prostration)

Table for اِسْمُ الظَّرْفِ on the pattern of مَفْعَلٌ

Plural	Dual	Singular	Case
مَفَاعِلُ	مَفْعَلَانِ	مَفْعَلٌ	مَرْفُوْع
مَجَامِعُ	مَجْمَعَانِ	مَجْمَعٌ	
مَفَاعِلَ	مَفْعَلَيْنِ	مَفْعَلًا	مَنْصُوْب
مَجَامِعَ	مَجْمَعَيْنِ	مَجْمَعًا	
مَفَاعِلَ	مَفْعَلَيْنِ	مَفْعَلٍ	مَجْرُوْر
مَجَامِعَ	مَجْمَعَيْنِ	مَجْمَعٍ	

Table for اِسْمُ الظَّرْفِ on the pattern of مَفْعِلٌ

Plural	Dual	Singular	Case
مَفَاعِلُ	مَفْعِلَانِ	مَفْعِلٌ	مَرْفُوْع
مَسَاجِدُ	مَسْجِدَانِ	مَسْجِدٌ	
مَفَاعِلَ	مَفْعِلَيْنِ	مَفْعِلًا	مَنْصُوْب
مَسَاجِدَ	مَسْجِدَيْنِ	مَسْجِدًا	
مَفَاعِلَ	مَفْعِلَيْنِ	مَفْعِلٍ	مَجْرُوْر
مَسَاجِدَ	مَسْجِدَيْنِ	مَسْجِدٍ	

Lesson 11

The Circumstantial Accusative - اَلْحَالُ

اَلْحَالُ is a noun in the مَنْصُوْب case that describes the condition or state of the subject (فَاعِل) or the object (مَفْعُوْل بِهِ) at the time the action of the verb occurred. It answers the question: "In what state did the action happen?" For example:

I read the book sitting	قَرَأْتُ الْكِتَابَ جَالِسًا

As you can see from the example above, the word جَالِسًا is مَنْصُوْب because it is the حَال. It describes the state of the doer at the time of the action, showing how the reading took place.

The حَال can also describe the condition of the مَفْعُوْل بِهِ. For example:

I found the door open	وَجَدْتُّ الْبَابَ مَفْتُوْحًا

The word مَفْتُوْحًا is مَنْصُوْب because it is the حَال. It describes the state of the object (the door) at the time of the action, showing the condition/state of the door when found.

The حَال can also describe the condition of both the فَاعِل and the مَفْعُوْل بِهِ at the same time. For example:

Aḥmad met Muḥammad while they were both riding	لَقِيَ أَحْمَدُ مُحَمَّدًا رَاكِبَيْنِ

The حَال can be in the form of a single word (حَال مُفْرَد), or it can appear as a complete sentence, known as جُمْلَة حَالِيَّة (a حَال clause or circumstantial clause).

In most cases, the حَال is a derivative of the verb, such as an اِسْمُ الْفَاعِلِ or an اِسْمُ الْمَفْعُوْلِ. For example, in the sentence قَرَأْتُ الْكِتَابَ جَالِسًا, the word جَالِسًا is an اِسْمُ الْفَاعِلِ and in وَجَدْتُّ الْبَابَ مَفْتُوْحًا, the word مَفْتُوْحًا is an اِسْمُ مَفْعُوْلٍ.

However, sometimes the حَال is not a single word but a complete sentence. This is called جُمْلَة حَالِيَّة. For it to be a حَال sentence, it must begin with a وَاو (called وَاوُ الْحَالِ) and usually contains a pronoun referring back to the صَاحِبُ الْحَالِ. For example:

"Do not go near prayer while you are intoxicated"	لَا تَقْرَبُوا الصَّلٰوةَ وَأَنْتُمْ سُكَارٰى

Here, وَأَنْتُمْ سُكَارٰى is the جُمْلَة حَالِيَّة, describing the state of the doers (you) at the time of the action.

It begins with وَاوُ الْحَالِ and contains a pronoun (أَنْتُمْ) referring back to the subject of the main verb.

Sometimes the حَال is a جُمْلَة فِعْلِيَّة. If the verb is in the present tense (فِعْل مُضَارِع), the جُمْلَة حَالِيَّة usually begins with وَاوُ الْحَالِ and must include a pronoun referring to the صَاحِبُ الْحَالِ. For example:

The student went out while he was laughing	خَرَجَ التِّلْمِيذُ وَهُوَ يَضْحَكُ

The حَال is the sentence وَهُوَ يَضْحَكُ, which is a verbal sentence introduced by وَاوُ الْحَالِ and contains a pronoun هُوَ referring to the student.

If the verb in the جُمْلَة حَالِيَّة is past tense, then it must be preceded by قَدْ. For example:

Zayd entered after he had closed the door	دَخَلَ زَيْدٌ وَقَدْ أَغْلَقَ الْبَابَ

In this example, وَقَدْ أَغْلَقَ الْبَابَ is the جُمْلَة حَالِيَّة, describing the state at the time Zayd entered. It starts with وَاوُ الْحَالِ and includes قَدْ before the past tense verb.

The حَال can also appear in the form of a prepositional phrase or an adverbial phrase. This is called شِبْهُ جُمْلَةٍ حَالِيَّةٍ. For example:

The student left with his book	خَرَجَ الطَّالِبُ بِكِتَابِهِ

In the example above, بِكِتَابِهِ is a جَارّ وَ مَجْرُوْر phrase functioning as the حَال, showing the condition or circumstance of the student at the time he left.
Another example:

I found the book under the desk	وَجَدْتُ الْكِتَابَ تَحْتَ الْمَكْتَبِ

Here, تَحْتَ الْمَكْتَبِ is an adverbial phrase (ظَرْفُ مَكَانٍ) that shows the position of the book at the time of finding. It functions as the حَال.

In both cases, the حَال is not a full sentence but a phrase, and it still tells us the condition or circumstance at the time of the action.

Rules of the حَال

- اَلْحَالُ is always in the مَنْصُوْب case.
- The noun it describes - whether the فَاعِل or مَفْعُوْل بِهِ - is called صَاحِبُ الْحَالِ.
- اَلْحَالُ matches its صَاحِب in gender and number.

Difference between the حَال and the صِفَة

Unlike an adjective (صِفَة), the حَال is always نَكِرَة (indefinite), while صَاحِبُ الْحَالِ is usually مَعْرِفَة (definite). In a مُرَكَّب تَوْصِيْفِي, the صِفَة matches the مَوْصُوْف in case. However, in a جُمْلَة حَالِيَّة, the حَال is always مَنْصُوْب.

Lesson 12

The Noun of Distinction - اَلتَّمْيِيْزُ

تَمْيِيْز is a نَكِرَة noun in the مَنْصُوْب that removes ambiguity from what precedes it. This means that whenever there is a نَكِرَة noun in the مَنْصُوْب case which removes vagueness from a preceding statement, it is called تَمْيِيْز and the word being clarified is called مُمَيَّزٌ. In other words, تَمْيِيْز clarifies the meaning that was otherwise unclear. For example:

I bought a litre of milk	اِشْتَرَيْتُ لِتْرًا لَبَنًا

In the sentence, the word لِتْرًا is both the مَفْعُوْل بِهِ and the مُمَيَّز, while لَبَنًا is the تَمْيِيْز. The word لِتْرًا by itself does not clearly express what was bought, because a litre could be of water, milk, juice, or something else. When we add the word لَبَنًا as تَمْيِيْز, the meaning becomes specific and clear – "a litre of milk". So here, the تَمْيِيْز clarifies and removes the vagueness found in the word لِتْرًا.

Below are a few more examples:

"I saw (in a dream) eleven stars"	إِنِّيْ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
The farmer planted a grain of wheat	زَرَعَ الْفَلَّاحُ حَبَّةً قَمْحًا
ʿAlī drank a glass of juice	شَرِبَ عَلِيٌّ كَأْسًا عَصِيْرًا
I bought a kilogram of meat	اِشْتَرَيْتُ كِيْلُوْ جِرَامًا لَحْمًا
Zayd ate a plate of rice	أَكَلَ زَيْدٌ صَحْنًا أَرُزًّا
The tailor cut a metre of fabric	قَطَعَ الْخَيَّاطُ مِتْرًا قُمَاشًا

تَمْيِيْز may come to clarify words of weight, measurement, area or land, and number. In all such cases, the تَمْيِيْز is added to remove the ambiguity of the preceding noun and make the meaning precise.

تَمْيِيْز is of two types: مُحَوَّل (transferred) and غَيْرُ مُحَوَّل (not transferred). اَلتَّمْيِيزُ الْمُحَوَّلُ has a further three categories:

1) اَلتَّمْيِيْزُ الْمُحَوَّلُ

a) اَلتَّمْيِيْزُ الْمُحَوَّلُ عَنِ الْفَاعِلِ: The تَمْيِيْز which removes ambiguity from the فَاعِل. For example:

Zayd became good in character	طَابَ زَيْدٌ خُلُقًا

If we only said طَابَ زَيْدٌ (Zayd became good), the sentence would be unclear. We would not know in what sense Zayd became good - was it his appearance, his manners, his speech, or something else? By adding خُلُقًا, the ambiguity is removed, and it becomes clear that it is his character that became good. This sentence could also have been expressed as: طَابَ خُلُقُ زَيْدٍ - "The character of Zayd became good". But instead of keeping خُلُقُ زَيْدٍ in an إِضَافَة construction, the word خُلُقًا was turned into a تَمْيِيْز.

In this way, the word خُلُقًا explains and clarifies the فَاعِل (Zayd). Such a تَمْيِيْز is also described as تَمْيِيْزُ الْجُمْلَةِ, because instead of clarifying one single word, it clarifies the meaning of the whole sentence.

b) اَلتَّمْيِيْزُ الْمُحَوَّلُ عَنِ الْمَفْعُوْلِ بِهِ: The تَمْيِيْز which removes ambiguity from the مَفْعُوْل بِهِ. For example:

"And We caused the earth to burst with springs"	وَ فَجَّرْنَا الْأَرْضَ عُيُوْنًا

In the verse above, اَلْأَرْضَ is the object. By itself, it could cause ambiguity, since it is not clear what exactly gushed forth from the earth. The عُيُونًا تَمْيِيْز clarifies that what gushed forth were springs. This could also be expressed as: فَجَّرْنَا عُيُوْنَ الأَرْضِ – "We caused the springs of the earth to gush forth", in which case عُيُوْنَ would be a normal مَفْعُوْل. But in the original form, the مَفْعُوْل is turned into a تَمْيِيْز.

c) اَلتَّمْيِيْزُ الْمُحَوَّلُ عَنِ الْمُبْتَدَأ: The تَمْيِيْز which removes ambiguity from the subject. For example:

أَنَا أَكْثَرُ مِنْكَ مَالًا	*"I have more wealth than you"*

In the verse above, the word مَالًا is تَمْيِيْز. This could also have been expressed as: مَالِيْ أَكْثَرُ مِنْ مَالِكَ - "My wealth is greater than your wealth". In this form, مَالِيْ is the مُبْتَدَأ. But instead of keeping it in this construction, it has been turned into a تَمْيِيْز, hence مَالًا. So, in this type, the مُبْتَدَأ is transformed into a تَمْيِيْز.

In all three types, the purpose of the تَمْيِيْز is to remove ambiguity. In the first case, it clears the vagueness that may exist between the فَاعِل and the فِعْل. In the second case, it clarifies the relation between the مَفْعُوْل بِهِ and the فِعْل. And in the third case, it resolves the ambiguity that might arise between the مُبْتَدَأ and the خَبَر.

2) اَلتَّمْيِيْزُ غَيْرُ الْمُحَوَّلِ

اَلتَّمْيِيْزُ غَيْرُ الْمُحَوَّلِ: This type of تَمْيِيْز usually comes after verbs of wonder (أَفْعَالُ التَّعَجُّبِ) or after اِسْمُ التَّفْضِيْلِ (comparative/superlative noun). For example:

مُحَمَّدٌ أَعْظَمُ خُلُقًا	Muḥammad is greater in character
مَا أَحْسَنَ الْغَنِيَّ مُشَارَكَةً فِي الْخَيْرِ	How excellent it is for a wealthy person to participate in good!
وَ حَسُنَ أُولَٰئِكَ رَفِيْقًا	*"And how excellent are those as companions"*

Cardinal and Ordinal Numbers

A cardinal number refers to a counting number. It is a number that shows the quantity of something. For example:

One apple	تُفَّاحَةٌ
Two cars	سَيَّارَتَانِ
Three pens	ثَلَاثَةُ أَقْلَامٍ
Four books	أَرْبَعَةُ كُتُبٍ
Five doors	خَمْسَةُ أَبْوَابٍ

An ordinal number is a number that refers to the position of something. For example: First, second, third. In Arabic, ordinal numbers are written differently based on gender.

Ordinal Numbers

Feminine	Masculine	Feminine	Masculine
اَلثَّانِيَةُ	اَلثَّانِيْ	اَلْأُوْلٰى	اَلْأَوَّلُ
اَلرَّابِعَةُ	اَلرَّابِعُ	اَلثَّالِثَةُ	اَلثَّالِثُ
اَلسَّادِسَةُ	اَلسَّادِسُ	اَلْخَامِسَةُ	اَلْخَامِسُ
اَلثَّامِنَةُ	اَلثَّامِنُ	اَلسَّابِعَةُ	اَلسَّابِعُ
اَلْعَاشِرَةُ	اَلْعَاشِرُ	اَلتَّاسِعَةُ	اَلتَّاسِعُ
اَلثَّانِيَةَ عَشَرَةَ	اَلثَّانِيْ عَشَرَ	اَلحَادِيَةَ عَشَرَةَ	اَلْحَادِيْ عَشَرَ
اَلرَّابِعَةَ عَشَرَةَ	اَلرَّابِعَ عَشَرَ	اَلثَّالِثَةَ عَشَرَةَ	اَلثَّالِثَ عَشَرَ
اَلسَّادِسَةَ عَشَرَةَ	اَلسَّادِسَ عَشَرَ	اَلْخَامِسَةَ عَشَرَةَ	اَلْخَامِسَ عَشَرَ
اَلثَّامِنَةَ عَشَرَةَ	اَلثَّامِنَ عَشَرَ	اَلسَّابِعَةَ عَشَرَةَ	اَلسَّابِعَ عَشَرَ
اَلْعِشْرُوْنَ	اَلْعِشْرُوْنُ	اَلتَّاسِعَةَ عَشَرَةَ	اَلتَّاسِعَ عَشَرَ

The ordinal numbers for the even tens are the same as the cardinals with the exception of the added ال. The same principal is applied to hundreds, thousands and millions.

Below are a few examples of how to use the ordinal numbers that are above 20.

The 21st day	اَلْيَوْمُ الْحَادِيْ وَ الْعِشْرُوْنَ

The masculine form of the word اَلْحَادِي is used because the word 'day' in Arabic is masculine. If you are describing something feminine, you will use the feminine form:

The 23rd hour	اَلسَّاعَةُ الثَّالِثَةُ وَ الْعِشْرُوْنَ
The 35th page	اَلصَّفْحَةُ الْخَامِسَةُ وَ الثَّلَاثُوْنَ
The 45th minute	اَلدَّقِيْقَةُ الْخَامِسَةُ وَ الْأَرْبَعُوْنَ

Rules of Cardinal Numbers (1-10)

There are some rules that you need to learn when using numbers from 1 to 10.

When describing something that is 'one' in number, you do not need to add the word وَاحِدٌ or وَاحِدَةٌ**.** You simply say:

A pen / One pen	قَلَمٌ
A car / One car	سَيَّارَةٌ
A book / One book	كِتَابٌ

When describing something that is 'two' in number, you do not add the word اثْنَانِ or اثْنَتَانِ. As you have previously learnt, to form a dual noun, you simply add انِ. For example:

Two pens	قَلَمَانِ
Two cars	سَيَّارَتَانِ
Two books	كِتَابَانِ

The rules for using nouns which are 3-10 in number are slightly different:

1) The feminine form of the number is used when referring to a masculine noun.
2) The masculine form of the number is used when referring to a feminine noun.
3) The noun being described will be in the مَجْرُوْر case, as this indicates إِضَافَة. However, if the noun is غَيْرُ مُنْصَرِفٍ, it will end with a *fatḥah* instead.

Plural	Dual	Singular
ثَلَاثَةُ كُتُبٍ	كِتَابَانِ	كِتَابٌ
Three books	Two books	One book

Note how the feminine version of the number three is used in Arabic. This is because the word 'book' in Arabic is masculine.

If the noun being described is a feminine, you would use the masculine form of the number. The number preceding a feminine noun is made masculine by simply dropping the *tāʾ marbūṭah*.

Plural	Dual	Singular
ثَلَاثُ سَيَّارَاتٍ	سَيَّارَتَانِ	سَيَّارَةٌ
Three cars	Two cars	One car

In summary, a singular noun does not need a number to describe the noun being singular. Just the noun itself is sufficient to understand that it is singular in number. Similarly, a dual noun is made dual by simply adding انِ at the end of the word.

Cardinal Numbers (3-10)

Feminine		Masculine	
English	Arabic	English	Arabic
3 sisters	ثَلَاثُ أَخَوَاتٍ	3 books	ثَلَاثَةُ كُتُبٍ
4 nurses	أَرْبَعُ مُمَرِّضَاتٍ	4 doors	أَرْبَعَةُ أَبْوَابٍ
5 tables	خَمْسُ طَاوِلَاتٍ	5 pens	خَمْسَةُ أَقْلَامٍ
6 cars	سِتُّ سَيَّارَاتٍ	6 guests	سِتَّةُ ضُيُوْفٍ
7 girls	سَبْعُ بَنَاتٍ	7 students	سَبْعَةُ طُلَّابٍ
8 bicycles	ثَمَانِيُ دَرَّاجَاتٍ	8 men	ثَمَانِيَةُ رِجَالٍ
9 strawberries	تِسْعُ فَرَاوِلَاتٍ	9 boys	تِسْعَةُ أَوْلَادٍ
10 apples	عَشَرُ تُفَّاحَاتٍ	10 engineers	عَشَرَةُ مُهَنْدِسِيْنَ

Cardinal Numbers 11 & 12

The numbers 11 and 12 are formed using two numbers. Both parts of the numbers must agree with the gender of the noun being described.

The noun being described will appear in its singular form rather than plural.

- The masculine form of 11 is: أَحَدَ عَشَرَ
- The masculine form of 12 is: اِثْنَا عَشَرَ
- The feminine form of 11 is: إِحْدى عَشَرَةَ
- The feminine form of 12 is: اِثْنَتَا عَشَرَةَ

Feminine		Masculine	
11 apples	إِحْدى عَشْرَةَ تُفَّاحَةً	11 books	أَحَدَ عَشَرَ كِتَابًا
12 cars	اِثْنَتَا عَشْرَةَ سَيَّارَةً	12 doors	اِثْنَا عَشَرَ بَابًا

Cardinal Numbers 13-19

Just like 11 and 12, numbers 13 to 19 are also formed using a combination of two numbers.

However, there are a couple of differences in how they are used with nouns:

1) Only the second part of the number (عَشَرَ or عَشَرَةَ) agrees with the noun being described.
2) The first part of the number will be opposite in gender of the noun being described.

Feminine		Masculine	
13 years	ثَلَاثَ عَشْرَةَ سَنَةً	13 keys	ثَلَاثَةَ عَشَرَ مِفْتَاحًا
14 clocks	أَرْبَعَ عَشْرَةَ سَاعَةً	14 houses	أَرْبَعَةَ عَشَرَ بَيْتًا

Once again, the singular form of the noun is used rather than the plural which is used from 3 to 10.

Cardinal Numbers (11-19)

Feminine		Masculine	
English	Arabic	English	Arabic
11 rooms	إِحْدٰى عَشْرَةَ غُرْفَةً	11 mosques	أَحَدَ عَشَرَ مَسْجِدًا
12 tables	اِثْنَتَا عَشْرَةَ طَاوِلَةً	12 pens	اِثْنَا عَشَرَ قَلَمًا
13 cows	ثَلَاثَ عَشْرَةَ بَقَرَةً	13 crows	ثَلَاثَةَ عَشَرَ غُرَابًا
14 butterflies	أَرْبَعَ عَشْرَةَ فَرَاشَةً	14 elephants	أَرْبَعَةَ عَشَرَ فِيْلًا
15 pages	خَمْسَ عَشْرَةَ صَفْحَةً	15 trousers	خَمْسَةَ عَشَرَ سِرْوَالًا
16 minutes	سِتَّ عَشْرَةَ دَقِيْقَةً	16 rings	سِتَّةَ عَشَرَ خَاتَمًا
17 schools	سَبْعَ عَشْرَةَ مَدْرَسَةً	17 belts	سَبْعَةَ عَشَرَ حِزَامًا
18 universities	ثَمَانِيَ عَشْرَةَ جَامِعَةً	18 chairs	ثَمَانِيَةَ عَشَرَ كُرْسِيًّا
19 hats	تِسْعَ عَشْرَةَ قُبَّعَةً	19 coats	تِسْعَةَ عَشَرَ مِعْطَفًا

How to tell the time in Arabic?

To ask someone the time in Arabic, you simply say:

What is the time?	كَمِ السَّاعَةُ؟

As you have learnt earlier, the word كَمْ is an interrogative word which means 'how much?'. However, when asking the time, you use the word كَمْ with the word السَّاعَةُ which translates to 'what is the time?'.

كَمِ السَّاعَةُ؟ could also translate to 'How much is the watch'? as the word السَّاعَةُ also means watch and clock. To avoid such confusion, you can add the word الْآن which means 'now'. This would become:

What is the time now?	كَمِ السَّاعَةُ الْآنَ ؟

Telling the Time

English	Arabic
One o'clock	اَلسَّاعَةُ الْوَاحِدَةُ
Two o'clock	اَلسَّاعَةُ الثَّانِيَةُ
Three o'clock	اَلسَّاعَةُ الثَّالِثَةُ
Four o'clock	اَلسَّاعَةُ الرَّابِعَةُ
Five o'clock	اَلسَّاعَةُ الْخَامِسَةُ
Six o'clock	اَلسَّاعَةُ السَّادِسَةُ
Seven o'clock	اَلسَّاعَةُ السَّابِعَةُ
Eight o'clock	اَلسَّاعَةُ الثَّامِنَةُ
Nine o'clock	اَلسَّاعَةُ التَّاسِعَةُ
Ten o'clock	اَلسَّاعَةُ الْعَاشِرَةُ
Eleven o'clock	اَلسَّاعَةُ الْحَادِيَةَ عَشَرَةَ
Twelve o'clock	اَلسَّاعَةُ الثَّانِيَةَ عَشَرَةَ

There are also different ways to express phrases such as: half past, quarter past, quarter to etc.

To say half past in Arabic, you add the word: وَ النِّصْفُ which literally translates to 'and half'. However, when telling time, it becomes 'half past'.

1:30	اَلْوَاحِدَةُ وَ النِّصْفُ
3:30	اَلثَّالِثَةُ وَ النِّصْفُ
6:30	اَلسَّادِسَةُ وَ النِّصْفُ
11:30	اَلْحَادِيَةَ عَشَرَةَ وَ النِّصْفُ

The Arabic word for quarter is اَلرُّبْعُ**.** To say quarter past in Arabic, you simply add: وَ الرُّبْعُ**.**

2:15	اَلثَّانِيَةُ وَ الرُّبْعُ
7:15	اَلسَّابِعَةُ وَ الرُّبْعُ

To say quarter to, you add إِلَّا before the word 'quarter' (اَلرُّبْعُ) and its case changes to *manṣūb* because of إِلَّا, hence it becomes إِلَّا رُبْعًا**.** The word إِلَّا in Arabic means 'except'. However, when telling the time, the context changes and it translates to 'to'.

1:45	اَلثَّانِيَةُ إِلَّا رُبْعًا
9:45	اَلْعَاشِرَةُ إِلَّا رُبْعًا

The Arabic word for minute and minutes is:

Minute	دَقِيْقَةٌ
Minutes	دَقَائِقُ

To say '5 past 2' or '10 past 5' or any number other than half past, quarter past or quarter to, you simply use the letter وَ between the hour and minutes which translates to 'past'.

2:05	اَلثَّانِيَةُ وَ خَمْسُ دَقَائِقَ
10:20	اَلْعَاشِرَةُ وَ عِشْرُونَ دَقِيْقَةً

Refer back to the rules of cardinal numbers to ensure you use the correct gender of the word ‘minutes’ in Arabic.

To clarify whether it is AM or PM in Arabic, you can say صَبَاحًا for AM and مَسَاءً for PM.

5:00 AM	اَلسَّاعَةُ الْخَامِسَةُ صَبَاحًا
7:00 PM	اَلسَّاعَةُ السَّابِعَةُ مَسَاءً

Lesson 13

The Noun of Instrument - اِسْمُ الْآلَةِ

A noun of instrument is a derived noun that indicates the tool or device through which an action is carried out. It is taken from the verb and refers to the object used to perform that action. For example: The word مِفْتَاحٌ is an اِسْمُ الْآلَةِ derived from the verb فَتَحَ (to open). مِفْتَاحٌ refers to the instrument used to carry out the action of opening - in this case, a key.

There are two types of nouns of instrument with regard to form:

1) *Qiyāsī* (قِيَاسِيٌّ) – those that follow consistent, known patterns.
2) *Samāʿī* (سَمَاعِيٌّ) – those accepted by common usage without fixed patterns.

***Qiyāsī* (قِيَاسِيٌّ):** The *qiyāsī* type generally follows these patterns:

Meaning	Example	Pattern
Key	مِفْتَاحٌ	مِفْعَالٌ
Handle	مِقْبَضٌ	مِفْعَلٌ
Wallet	مِحْفَظَةٌ	مِفْعَلَةٌ
Glasses	نَظَّارَةٌ	فَعَّالَةٌ
Clothes	لِبَاسٌ	فِعَالٌ
Window	نَافِذَةٌ	فَاعِلَةٌ
Soap	صَابُوْنٌ	فَاعُوْلٌ

Samāʿī (سَمَاعِيٌّ): The samāʿī type includes examples such as:

سِكِّيْنٌ	فَأْسٌ	قَلَمٌ
Knife	Axe	Pen

The Comparative/Superlative Noun - اِسْمُ التَّفْضِيْلِ

It is a derived noun formed from the active present tense verb (فِعْل مُضَارِع مَعْلُوْم) to describe a person or thing that has more of a particular quality than another. It carries the meaning of the verbal noun but with a greater degree in comparison to someone or something else.

In ثُلَاثِيّ مُجَرَّد (basic three-letter) verbs, the اِسْمُ التَّفْضِيْلِ (masculine) is formed on the pattern أَفْعَلُ. For example:

أَقْوَمُ	أَحَبُّ	أَعْلَمُ	أَكْبَرُ
More upright/correct	More Beloved	More knowledgeable	Greater

The اِسْمُ التَّفْضِيْلِ (feminine) is formed on the pattern فُعْلٰى. For example:

حُسْنٰى	صُغْرٰى	سُرْعٰى	كُبْرٰى
Better /More beautiful	More Beloved	Faster	Greater

Table for اِسْمُ التَّفْضِيْلِ (Masculine)

Plural	Dual	Singular	Case
أَفْعَلُوْنَ - أَفَاعِلُ	أَفْعَلَانِ	أَفْعَلُ	مَرْفُوْع
أَفْعَلِيْنَ - أَفَاعِلَ	أَفْعَلَيْنِ	أَفْعَلَ	مَنْصُوْب
أَفْعَلِيْنَ - أَفَاعِلَ	أَفْعَلَيْنِ	أَفْعَلِ	مَجْرُوْر

Table for اِسْمُ التَّفْضِيْلِ (Feminine)

Plural	Dual	Singular	Case
فُعْلَيَاتٌ - فُعَلٌ	فُعْلَيَانِ	فُعْلٰى	مَرْفُوْع
فُعْلَيَاتٍ – فُعَلًا	فُعْلَيَيْنِ	فُعْلٰى	مَنْصُوْب
فُعْلَيَاتٍ - فُعَلٍ	فُعْلَيَيْنِ	فُعْلٰى	مَجْرُوْر

The Ṣarf Ṣaghīr Table

Now that you have learnt most of the key rules related to the perfect and imperfect tense verbs, both in the active and passive voice, as well as the imperative and prohibitive forms, the noun of time and place, the noun of instrument, and the noun of comparison, you will now proceed to memorise a table known as *Ṣarf Ṣaghīr*.

This table is traditionally taught in classical Arabic studies to train students in deriving various noun forms from verbs. The version presented here is a simplified form of the full table, which will be introduced in more detail later. For now, this abridged version will suffice. It includes all the verb-related forms you have studied so far:

اَلْفِعْلُ الْمَاضِيُ الْمَعْرُوْفُ	اَلْفِعْلُ الْمُضَارِعُ الْمَعْرُوْفُ
اَلْفِعْلُ الْمَاضِيُ الْمَجْهُوْلُ	اَلْفِعْلُ الْمُضَارِعُ الْمَجْهُوْلُ
اَلْفِعْلُ الْأَمْرُ	اَلْفِعْلُ النَّهْيُ
اَلْمَصْدَرُ	اِسْمُ الْفَاعِلِ
اِسْمُ الْمَفْعُوْلِ	اِسْمُ الظَّرْفِ
اِسْمُ الْآلَةِ	اِسْمُ التَّفْضِيْلِ

On the following pages, you will find multiple tables featuring verbs from different types, showing how each one is formed into the twelve categories outlined on the previous page.

Note: Some verbs do not have an اِسْمُ الظَّرْفِ (noun of time/place) or اِسْمُ الْآلَةِ (noun of instrument), as such forms would not carry a meaningful usage.

صَحِيْح سَالِم – بَاب فَتَحَ يَفْتَحُ
فَتَحَ يَفْتَحُ فَتْحًا فَهُوَ فَاتِحٌ
وَ فُتِحَ يُفْتَحُ فَتْحًا فَذَاكَ مَفْتُوْحٌ
اَلْأَمْرُ مِنْهُ اِفْتَحْ وَ النَّهْيُ عَنْهُ لَا تَفْتَحْ
وَ الظَّرْفُ مِنْهُ مَفْتَحٌ وَ الْآلَةُ مِنْهُ مِفْتَاحٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَفْتَحُ وَ الْمُؤَنَّثِ مِنْهُ فُتْحٰى

صَحِيْح سَالِم – بَاب نَصَرَ يَنْصُرُ
نَصَرَ يَنْصُرُ نَصْرًا فَهُوَ نَاصِرٌ
وَ نُصِرَ يُنْصَرُ نَصْرًا فَذَاكَ مَنْصُوْرٌ
اَلْأَمْرُ مِنْهُ اُنْصُرْ وَ النَّهْيُ عَنْهُ لَا تَنْصُرْ
وَ الظَّرْفُ مِنْهُ مَنْصَرٌ وَ الْآلَةُ مِنْهُ مِنْصَرٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَنْصَرُ وَ الْمُؤَنَّثِ مِنْهُ نُصْرٰى

صَحِيْح سَالِم – بَاب سَمِعَ يَسْمَعُ
سَمِعَ يَسْمَعُ سَمْعًا فَهُوَ سَامِعٌ
وَ سُمِعَ يُسْمَعُ سَمْعًا فَذَاكَ مَسْمُوْعٌ
اَلْأَمْرُ مِنْهُ اِسْمعْ وَ النَّهْيُ عَنْهُ لَا تَسْمَعْ
وَ الظَّرْفُ مِنْهُ مَسْمَعٌ وَ الْآلَةُ مِنْهُ مِسْمَعٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَسْمَعُ وَ الْمُؤَنَّثِ مِنْهُ سُمْعٰى

صَحِيْح سَالِم – بَاب ضَرَبَ يَضْرِبُ
ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ
وَ ضُرِبَ يُضْرَبُ ضَرْبًا فَذَاكَ مَضْرُوْبٌ
اَلْأَمْرُ مِنْهُ اِضْرِبْ وَ النَّهْيُ عَنْهُ لَا تَضْرِبْ
وَ الظَّرْفُ مِنْهُ مَضْرِبٌ وَ الْآلَةُ مِنْهُ مِضْرَبٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَضْرَبُ وَ الْمُؤَنَّثِ مِنْهُ ضُرْبٰى

صَحِيْح سَالِم – بَاب حَسِبَ يَحْسِبُ
حَسِبَ يَحْسِبُ حِسَابًا وَ حِسْبَانًا فَهُوَ حَاسِبٌ
وَ حُسِبَ يُحْسَبُ حِسَابًا وَ حِسْبَانًا فَذَاكَ مَحْسُوْبٌ
اَلْأَمْرُ مِنْهُ اِحْسِبْ وَ النَّهْيُ عَنْهُ لَا تَحْسِبْ
وَ الظَّرْفُ مِنْهُ مَحْسِبٌ وَ الْآلَةُ مِنْهُ مِحْسَبٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَحْسَبُ وَ الْمُؤَنَّثِ مِنْهُ حُسْبٰى

صَحِيْح سَالِم – بَاب كَرُمَ يَكْرُمُ
كَرُمَ يَكْرُمُ كَرَامَةً فَهُوَ كَرِيْمٌ
وَ كُرِمَ بِهِ يُكْرَمُ بِهِ كَرَامَةً فَذَاكَ مَكْرُوْمٌ بِهِ
اَلْأَمْرُ مِنْهُ اُكْرُمْ وَ النَّهْيُ عَنْهُ لَا تَكْرُمْ
وَ الظَّرْفُ مِنْهُ مَكْرَمٌ وَ الْآلَةُ مِنْهُ مِكْرَمٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَكْرَمُ وَ الْمُؤَنَّثِ مِنْهُ كُرْمٰى

مَهْمُوْز – مَهْمُوْزُ الْفَاءِ – بَاب نَصَرَ يَنْصُرُ
أَكَلَ يَأْكُلُ أَكْلًا فَهُوَ آكِلٌ
وَ أُكِلَ يُؤْكَلُ أَكْلًا فَذَاكَ مَأْكُوْلٌ
اَلْأَمْرُ مِنْهُ كُلْ وَ النَّهْيُ عَنْهُ لَا تَأْكُلْ
وَ الظَّرْفُ مِنْهُ مَأْكَلٌ وَ الْآلَةُ مِنْهُ مِأْكَلٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ آكَلُ وَ الْمُؤَنَّثِ مِنْهُ كُوْلٰى

مَهْمُوْز – مَهْمُوْزُ الْعَيْنِ – بَاب فَتَحَ يَفْتَحُ
سَأَلَ يَسْأَلُ سُؤَالًا فَهُوَ سَائِلٌ
وَ سُئِلَ يُسْأَلُ سُؤَالًا فَذَاكَ مَسْؤُوْلٌ
اَلْأَمْرُ مِنْهُ سَلْ وَ النَّهْيُ عَنْهُ لَا تَسْأَلْ
وَ الظَّرْفُ مِنْهُ مَسْأَلٌ وَ الْآلَةُ مِنْهُ مِسْأَلَةٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَسْأَلُ وَ الْمُؤَنَّثِ مِنْهُ سُؤْلٰى

مَهْمُوْز – مَهْمُوْزُ اللَّامِ – بَاب فَتَحَ يَفْتَحُ
قَرَأَ يَقْرَأُ قِرَاءَةً فَهُوَ قَارِئٌ
وَ قُرِئَ يُقْرَأُ قِرَاءَةً فَذَاكَ مَقْرُوْءٌ
اَلْأَمْرُ مِنْهُ اِقْرَأْ وَ النَّهْيُ عَنْهُ لَا تَقْرَأْ
وَ الظَّرْفُ مِنْهُ مَقْرَأٌ وَ الْآلَةُ مِنْهُ مِقْرَأٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَقْرَأُ وَ الْمُؤَنَّثِ مِنْهُ قُرْلى

مُضَعَّف – بَاب ضَرَبَ يَضْرِبُ
ضَلَّ يَضِلُّ ضَلَالًا وَ ضَلَالَةً فَهُوَ ضَالٌّ
وَ ضُلَّ يُضَلُّ ضَلَالًا وَ ضَلَالَةً فَذَاكَ مَضْلُوْلٌ
اَلْأَمْرُ مِنْهُ ضِلَّ ضِلِّ وَ النَّهْيُ عَنْهُ لَا تَضِلَّ لَا تَضِلِّ
وَ الظَّرْفُ مِنْهُ مَضَلٌّ وَ الْآلَةُ مِنْهُ مِضَلٌّ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَضَلُّ وَ الْمُؤَنَّثِ مِنْهُ ضُلّٰى

مُضَعَّف – بَاب نَصَرَ يَنْصُرُ
رَدَّ يَرُدُّ رَدًّا فَهُوَ رَادٌّ
وَرُدَّ يُرَدُّ رَدًّا فَذَاكَ مَرْدُوْدٌ
اَلْأَمْرُ مِنْهُ رُدَّ وَ اُرْدُدْ وَ النَّهْيُ عَنْهُ لَا تَرُدَّ وَ لَا تَرْدُدْ
وَ الظَّرْفُ مِنْهُ مَرَدٌّ وَ الْآلَةُ مِنْهُ مِرَدٌّ وَ مِرَدَّةٌ وَ مِرْدَادٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَرَدُّ وَ الْمُؤَنَّثِ مِنْهُ رَدَّةٌ

مُضَعَّف – بَاب فَتَحَ يَفْتَحُ
مَسَّ يَمَسُّ مَسًّا فَهُوَ مَاسٌّ
وَ مُسَّ يُمَسُّ مَسًّا فَذَاكَ مَمْسُوْسٌ
اَلْأَمْرُ مِنْهُ مَسَّ مَسِّ اِمْسَسْ وَ النَّهْيُ عَنْهُ لَا تَمَسَّ لَا تَمَسِّ لَا تَمْسَسْ
وَ الظَّرْفُ مِنْهُ مَمَسٌّ وَ الْآلَةُ مِنْهُ مِمَسٌّ مِمَسَّةٌ مِمْسَاسٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَمَسُّ وَ الْمُؤَنَّثِ مِنْهُ مُسّٰى

مِثَال – اَلْمِثَالُ الْوَاوِيُّ – بَاب ضَرَبَ يَضْرِبُ
وَعَدَ يَعِدُ وَعْدًا وَ عِدَةً فَهُوَ وَاعِدٌ
وَ وُعِدَ يُوْعَدُ وَعْدًا وَ عِدَةً فَذَاكَ مَوْعُوْدٌ
اَلْأَمْرُ مِنْهُ عِدْ وَ النَّهْيُ عَنْهُ لَا تَعِدْ
وَ الظَّرْفُ مِنْهُ مَوْعِدٌ وَ الْآلَةُ مِنْهُ مِيْعَادٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَوْعَدُ وَ الْمُؤَنَّثِ مِنْهُ وُعْدٰى

مِثَال – اَلْمِثَالُ الْيَائِيُّ – بَاب ضَرَبَ يَضْرِبُ
يَسَرَ يَيْسِرُ يُسْرًا فَهُوَ يَاسِرٌ
وَيُسِرَ بِهٖ يُوْسَرُ بِهٖ يُسْرًا فَذَاكَ مَيْسُوْرٌ بِهٖ
اَلْأَمْرُ مِنْهُ اِيْسِرْ وَ النَّهْيُ عَنْهُ لَا تَيْسِرْ
وَ الظَّرْفُ مِنْهُ مَيْسِرٌ وَ الْآلَةُ مِنْهُ مِيْسَرٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَيْسَرُ وَ الْمُؤَنَّثِ مِنْهُ يُسْرٰى

أَجْوَف – اَلْأَجْوَفُ الْوَاوِيُّ – بَاب نَصَرَ يَنْصُرُ
قَالَ يَقُوْلُ قَوْلًا فَهُوَ قَائِلٌ
وَ قِيْلَ يُقَالُ قَوْلًا فَذَاكَ مَقُوْلٌ
اَلْأَمْرُ مِنْهُ قُلْ وَ النَّهْيُ عَنْهُ لَا تَقُلْ
وَ الظَّرْفُ مِنْهُ مَقَالٌ وَ الْآلَةُ مِنْهُ مِقْوَلٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَقْوَلُ وَ الْمُؤَنَّثِ مِنْهُ قُوْلٰى

أَجْوَف – اَلْأَجْوَفُ الْيَائِيُّ – بَاب ضَرَبَ يَضْرِبُ
بَاعَ يَبِيْعُ بَيْعًا فَهُوَ بَائِعٌ
وَ بِيْعَ يُبَاعُ بَيْعًا فَذَاكَ مَبِيْعٌ
اَلْأَمْرُ مِنْهُ بِعْ وَ النَّهْيُ عَنْهُ لَا تَبِعْ
وَ الظَّرْفُ مِنْهُ مَبِيْعٌ وَ الْآلَةُ مِنْهُ مِبْيَعٌ
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَبْيَعُ وَ الْمُؤَنَّثِ مِنْهُ بُوْعٰى

نَاقِص – اَلنَّاقِصُ الْوَاوِيُّ – بَاب نَصَرَ يَنْصُرُ
دَعَا يَدْعُوْ دَعْوَةً فَهُوَ دَاعٍ
وَ دُعِيَ يُدْعٰى دَعْوَةً فَذَاكَ مَدْعُوٌّ
اَلْأَمْرُ مِنْهُ اُدْعُ وَ النَّهْيُ عَنْهُ لَا تَدْعُ
وَ الظَّرْفُ مِنْهُ مَدْعًى وَ الْآلَةُ مِنْهُ مِدْعًى
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَدْعٰى وَ الْمُؤَنَّثِ مِنْهُ دُعْيٰى

نَاقِص – اَلنَّاقِصُ الْيَائِيُّ – بَاب ضَرَبَ يَضْرِبُ
هَدٰى يَهْدِيْ هِدَايَةً وَ هُدًى فَهُوَ هَادٍ
وَ هُدِيَ يُهْدٰى هِدَايَةً وَ هُدًى فَذَاكَ مَهْدِيٌّ
اَلْأَمْرُ مِنْهُ اِهْدِ وَ النَّهْيُ عَنْهُ لَا تَهْدِ
وَ الظَّرْفُ مِنْهُ مَهْدًى وَ الْآلَةُ مِنْهُ مِهْدًى
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَهْدٰى وَ الْمُؤَنَّثِ مِنْهُ هُدْلٰى

لَفِيْف – اَللَّفِيْفُ الْمَفْرُوْقُ – بَاب ضَرَبَ يَضْرِبُ
وَقٰى يَقِيْ وَقْيًا وَ وِقَايَةً فَهُوَ وَاقٍ
وَ وُقِيَ يُوْقٰى وَقْيًا وَ وِقَايَةً فَذَاكَ مَوْقِيٌّ
اَلْأَمْرُ مِنْهُ قِ وَ النَّهْيُ عَنْهُ لَا تَقِ
وَ الظَّرْفُ مِنْهُ مَوْقًى وَ الْآلَةُ مِنْهُ مِيْقًى
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَوْقٰى وَ الْمُؤَنَّثِ مِنْهُ وُقْيٰى

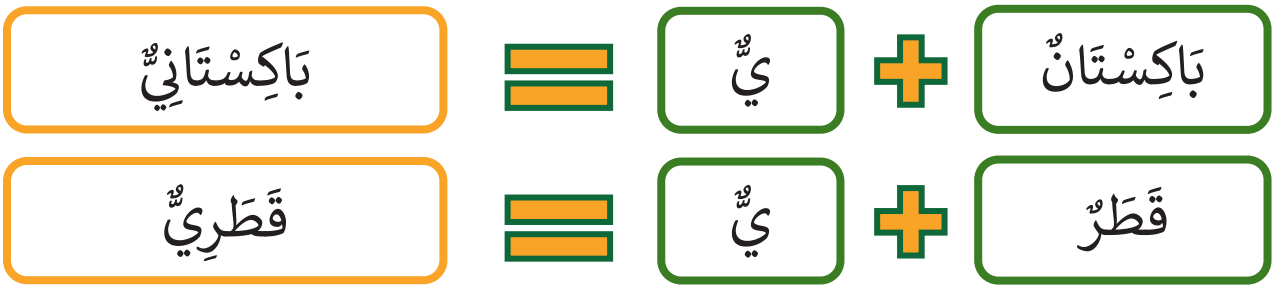
لَفِيْف – اَللَّفِيْفُ الْمَقْرُوْنُ – بَاب ضَرَبَ يَضْرِبُ
طَوٰى يَطْوِيْ طَيًّا فَهُوَ طَاوٍ
وَ طُوِيَ يُطْوٰى طَيًّا فَذَاكَ مَطْوِيٌّ
اَلْأَمْرُ مِنْهُ اِطْوِ وَ النَّهْيُ عَنْهُ لَا تَطْوِ
وَ الظَّرْفُ مِنْهُ مَطْوًى وَ الْآلَةُ مِنْهُ مِطْوًى
وَ أَفْعَلُ التَّفْضِيْلِ الْمُذَكَّرِ مِنْهُ أَطْوٰى وَ الْمُؤَنَّثِ مِنْهُ طُيّٰى

Lesson 15

The Noun of Specification - اَلْاِسْمُ الْمَنْسُوْبُ

An اِسْمٌ مَنْسُوْبٌ is a noun through which a connection with something is expressed, or by means of which relation to something is understood. For example: مَكِّيٌّ (*Makkī*), one who is connected to Makkah.

The rule for making an ism into a نِسْبَة adjective (مَنْسُوب) is that at the end of the noun a ي with *shaddah* (يّ) is added and a *kasrah* is given to the last letter. For example:



The اِسْم مَنْسُوْب indicates several things:

a) Lineage or affiliation: that is, to which country or nation something belongs. For example:

Arab	عَرَبٌ - عَرَبِيٌّ

b) In relation to religion, for example:

Islamic	إِسْلَامٌ - إِسْلَامِيٌّ

c) نِسْبَة can also show وَطَنِيَّة - i.e. the place of residence of someone or a sense of belonging to their homeland. For example:

Damascene	دِمَشْقِيٌّ
A resident of Quds	قُدْسِيٌّ
A resident of Deoband	دِيُوْبَنْدِيٌّ

d) To indicate a specific attribute. For example:

Made of gold	ذَهَبِيٌّ
Made of silver	فِضِّيٌّ
Made of copper	نُحَاسِيٌّ

Below are a few rules to remember when adding يَاءُ النِّسْبَةِ to certain types of nouns:

1) Noun ending with a ة

When a noun ends with a (ة) تَاء مَرْبُوْطَة, and it consists of more than 3 letters, then at the time of forming the نِسْبَة, the تَاء is dropped, and a (يّ) يَاء مُشَدَّدَة is added in its place. For example:

مَكَّةٌ	مَكِّيٌّ
قَاهِرَةٌ	قَاهِرِيٌّ

2) اِسْم مَقْصُوْر and اِسْم مَنْقُوْص

If an اِسْم مَقْصُوْر or an اِسْم مَنْقُوْص ends with an additional ي for نِسْبَة, then what happens depends on the number of letters in the noun. If the third letter is an *alif*, it is changed into a و with a ي attached. For example:

رِبَا	رِبَوِيٌّ (related to interest)
قَفَا	قَفَوِيٌّ (related to the back)
عَصَا	عَصَوِيٌّ (related to a stick)

Similarly, if the end of a noun has a (ة) تَاء مَرْبُوْطَة, and after removing it the last letter becomes an alif, then replace that alif with a و. After that, add a يّ. For example:

حَيَاةٌ	حَيَوِيٌّ (related to life)
نَوَاةٌ	نَوَوِيٌّ (from Nawā-Syrian city)

If the ي or *alif maqṣūrah* appears as the fourth letter and the word does not denote the feminine gender, it may either be replaced with a و or remain as a ي before adding the يَاءُ النِّسْبَةِ.

مَالِيْ	مَالِيٌّ - مَالْوِيٌّ (related to wealth)
عِيْسٰى	عِيْسِيٌّ - عِيْسَاوِيٌّ (follower of ʿĪsā AS)

And if the fifth letter is a ي or *alif maqṣūrah,* then the final letter will be deleted. For example:

مُرْتَضٰى	مُرْتَضِيٌّ (chosen one)
مُرْتَجٰى	مُرْتَجِيٌّ (one who hopes)

3) اِسْم مَمْدُوْد

If a noun ending with an extended alif (اِسْم مَمْدُوْد) has an original *hamzah*, then in the case of نِسْبَة, the *hamzah* will remain. For example:

إِنْشَاءٌ	إِنْشَائِيٌّ (creative)

However, if the *hamzah* is not original (i.e., it came as a substitute for another letter), then when forming the نِسْبَة, the *hamzah* can either remain or be replaced with its original letter. For example:

سَمَاءٌ	سَمَائِيٌّ - سَمَاوِيٌّ
دُعَاءٌ	دُعَائِيٌّ - دُعَاوِيٌّ

4) A noun ending with a *Shaddah*

If a word ends with a *shaddah* on ي, then for نِسْبَة we treat the first ي as the root and replace the second ي with a و. For example:

نَبِيٌّ	نَبَوِيٌّ
حَيٌّ	حَيَوِيٌّ

5) A two or three lettered noun

If a word is two letters only, then when forming نِسْبَة, a و will be inserted before the ي at the end. For example:

أَبٌ	أَبَوِيٌّ
أَخٌ	أَخَوِيٌّ

If a three-letter noun ends with a ة, the تَاء مَرْبُوطَة is dropped and replaced with a و. For example:

سَنَةٌ	سَنَوِيٌّ
لُغَةٌ	لُغَوِيٌّ

In Arabic, some nouns sometimes behave contrary to the standard rule of نِسْبَة. For example:

رَبٌّ	رَبَّانِيٌّ
حَقٌّ	حَقَّانِيٌّ
رُوْحٌ	رُوْحَانِيٌّ

Lesson 16

The Five Nouns - اَلْأَسْمَاءُ الْخَمْسَةُ

There are five nouns in Arabic that use long vowels instead of short vowels as their case endings. These nouns take:

- A و instead of a *ḍammah* in the مَرْفُوْع case
- An *alif* instead of a *fatḥah* in the مَنْصُوْب case
- A ي instead of a *kasrah* in the مَجْرُوْر case

These special nouns are:

ذُوْ	فُوْ/ فَمٌ	حَمٌ	أَخٌ	أَبٌ
Possessor	Mouth	Father in-law	Brother	Father

The table below shows how the five special nouns appear in each of the three grammatical cases.

مَجْرُوْر	مَنْصُوْب	مَرْفُوْع
ذَهَبْتُ إِلَى أَبِيْكَ	قَابَلْتُ أَبَاكَ	أَبُوْكَ مُعَلِّمٌ
I went to your father	I met your father	Your father is a teacher
تَكَلَّمْتُ مَعَ أَخِيْكَ	رَأَيْتُ أَخَاكَ	جَاءَ أَخُوْكَ
I spoke with your brother	I saw your brother	Your brother came
جَلَسْتُ عِنْدَ حَمِيْكِ	زُرْتُ حَمَاكِ	خَرَجَ حَمُوْ فَاطِمَةَ
I sat by your father-in-law	I visited your father-in-law	Fāṭimah's father-in-law left
نَظَرَ الطَّبِيْبُ إِلَى فِيْكَ	نَظَّفْتُ فَاكَ	فُوْكَ نَظِيْفٌ
The doctor looked into your mouth	I cleaned your mouth	Your mouth is clean
مَرَرْتُ بِذِى الْعِلْمِ	سَاعَدْتُ ذَا الْحَاجَةِ	ذُو الْعِلْمِ مُكْرَمٌ
I passed by the learned	I helped the one in need	The learned is honored

Conditions for Applying the Special Declension of the Five Nouns

1) The first condition is that the noun must be singular. If the noun appears in the dual or plural form, it will follow the regular declension rules using short vowels. For example:

Zayd's father came	جَاءَ أَبُوْ زَيْدٍ

The sentence above follows the special rule because the noun أَبٌ is singular. But if the same noun is made dual, it is declined normally. For example:

Two fathers came	جَاءَ أَبَوَانِ
I passed by the two fathers	مَرَرْتُ بِأَبَوَيْنِ

Note: The original form of أَبٌ was أَبْوٌ, so in the dual form, the و returns.

2) The second condition is that the noun must be used in a state of *iḍāfah* - that is, as the first part of a مُرَكَّب إِضَافِيّ. This applies whether the second part is a noun (أَبُوْ خَالِدٍ) or a pronoun (أَبُوْهُ). If the noun is used without a مُضَاف إِلَيْهِ, such as simply أَبٌ, it will not be treated as one of the special nouns and will take short vowel endings.

3) The third condition is that the noun must not be attached to the first-person singular suffix (ي, meaning 'my'). If it is, it reverts to regular declension. For example, أَبِيْ (my father) is declined with short vowels, while أَبُوْكَ meets the condition and takes the long vowel ending.

4) The fourth condition is specific to the word فُوْ (mouth). For it to be treated as one of the five special nouns, it must appear in its original form - فُوْ. If it appears as فَمٌ (a common alternate form), then it is no longer considered one of the five special nouns and is declined normally.

5) The fifth condition is that the special noun must not be in the تَصْغِيْرٌ (diminutive) form. For example: هٰذَا أُبَيٌّ كَرِيْمٌ – "This is a noble little father". Since the noun is in the diminutive form, it will be declined normally and not follow the special rules of these five nouns.

Lesson 17

Words that act like Verbs (Interjections) - أَسْمَاءُ الْأَفْعَالِ

أَسْمَاءُ الْأَفْعَالِ are nouns that carry the meaning of verbs, but they are not actual verbs and do not show tense endings like verbs do. They are divided into three types based on the tense they indicate:

1. Past-Tense Meaning

These words carry the meaning of a past action:

هَيْهَاتَ	⟸ Far away

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ
"What you are promised is far off"

شَتَّانَ	⟸ How far apart

This gives the meaning of اِفْتَرَقَ (to be separated). For example:

شَتَّانَ مَا بَيْنَ الْعَالِمِ وَالْجَاهِلِ
How far apart the scholar and the ignorant one are

سَرْعَانَ	⟸ How quickly

This gives the meaning of سَرُعَ (to be quick). For example:

سَرْعَانَ مَا رَجَعْتَ
How quickly you returned

2. Present-Tense Meaning

These words express a present or ongoing action:

Gives the meaning of أَتَأَلَّمُ (I am feeling pain). For example:

آه مِنَ الْحُمَّى
Ah! I am suffering from the fever

Gives the meaning of أَتَضَجَّرُ (I am fed up/annoyed). Used in frustration, such as when in discomfort or irritation. For example:

فَلَا تَقُلْ لَّهُمَا أُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا
"So do not say to them, 'Uff,' and do not repel them, but speak to them a noble word"

Gives the meaning of أَتَعَجَّبُ (I am amazed). This is a word of wonder used to express surprise. For example:

وَيْ لِعِلْمِهِ الْوَاسِعِ
Wow! How vast his knowledge is

3. Imperative (Command) Meaning

These express a command or request, and are often used to address someone directly. These include:

Used to urge someone to continue speaking or praising. For example:

إِيْهِ يَا أَخِيْ، أَكْمِلْ قِصَّتَكَ
Say more, my brother – finish your story!

Gives the meaning of اَللّٰهُمَّ اسْتَجِبْ – O Allāh, accept [our duʿāʾ].
For example:

اَللّٰهُمَّ اغْفِرْ لَنَا، آمِيْنَ
O Allāh, forgive us – Āmīn

Gives the meaning of أَسْرِعْ – Hurry up. For example:

هَيَّا نَذْهَبْ إِلَى الْمَدْرَسَةِ
Hurry, let’s go to the school

Gives the meaning of اُسْكُتْ – Silence! Used to hush someone.
For example:

صَهْ! إِنَّهُ يَتَكَلَّمُ
Be quiet! He is speaking

Gives the meaning of أَقْبِلْ – Come forth/Turn toward. For example:

حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ
Come to prayer! Come to success!

Gives the meaning of أُنْظُرْ – look. For example:

هَاكَ الرِّسَالَةَ الَّتِيْ كَتَبْتُهَا
Take (and see) the letter that I wrote

Gives the meaning of اِلْزَمْ – Stick to/take responsibility for. For example:

عَلَيْكَ بِالصِّدْقِ فِيْ كُلِّ حَالٍ
Hold firmly to truthfulness in every situation

Important Notes:

1) أَسْمَاءُ الْأَفْعِالِ are always singular and have no dual or plural form. However, when a *kāf* of address (كَافُ الخِطَاب) is attached to them, their meaning changes to match the number and gender of the person being addressed. For example:

عَلَيْكُمْ	هَاكُمْ	عَلَيْكُمَا

2) أَسْمَاءُ الْأَفْعِالِ perform the same grammatical function as real verbs: They make the subject (فَاعِل) مَرْفُوْع and put the object (مَفْعُول) in the مَنْصُوْب case. For example:

هَيْهَاتَ عَوْدَةُ الطُّفُوْلَةِ	Far is the return of childhood!

This sentence uses the اِسْمُ الْفِعْلِ هَيْهَاتَ, which gives the meaning of بَعُدَ (it became distant). It expresses the idea that something is very far, either literally or figuratively. The word عَوْدَةُ becomes the subject of the sentence hence it is in the مَرْفُوْع case.

هَاكَ الدَّفْتَرَ وَالْمِمْحَاةَ	Take the notebook and the eraser

This sentence uses the اِسْمُ الْفِعْلِ هَاكَ, which means خُذْ (take). It addresses someone directly. The word الدَّفْتَرَ becomes the object in this sentence hence it is in the مَنْصُوْب case.

Lesson 18

Nouns of Substitution or Indication - أَسْمَاءُ الْكِنَايَةِ

An اِسْمُ الْكِنَايَةِ is a noun that refers to something in an indirect way. Instead of clearly naming a person, thing, or amount, it hints at it or substitutes it with a general word.

It's called '*kināyah*' because the real thing is not mentioned directly - it's hidden or implied. These words are used when:

- We don't want to mention something clearly
- When the thing being referred to is unknown, unimportant, or general.

For example:

- Someone gave me **such-and-such** amount. → The actual amount is not mentioned – this is كِنَايَة.
- **How many times** have I told you! → We don't mention the number – just use 'how many' to hint.
- He did **this and that**. → Instead of saying what he did, we use 'this and that' to avoid details.

These types of words are used in Arabic as well. They include:

How many...	كَمْ
Such and such/This much...	كَذَا
So many...	كَأَيِّنْ
This and that…	كَيْتَ / ذَيْتَ

All of these are أَسْمَاءُ الْكِنَايَةِ because they refer to something without naming it directly. They are often used when the speaker wants to be general, indirect, or avoid repetition.

كَمْ وَكَذَا (How many/This many)

These two are often used for expressing an unknown or vague number or quantity.

كَمْ comes in two forms:

Interrogative: for asking questions	كَمْ اِسْتِفْهَامِيَّة
Informative: for giving news	كَمْ خَبَرِيَّة

When كَمْ is interrogative, the noun after it is in the مَنْصُوْب case and singular. For example:

How many dollars do you have?	كَمْ دُوْلَارًا عِندَكَ؟

When كَمْ is informative, the noun after it is in the مَجْرُوْر case and singular. For example:

How many dollars you gave me! (expressing amazement)	كَمْ دُوْلَارٍ أَعْطَيْتَنِيْ

كَذَا is used for substitution. This word is used to express an unknown quantity or number, whether small or large. For example:

I read such-and-such number of lessons	قَرَأْتُ كَذَا دَرْسًا

The word clarifying the number that follows كَذَا is always in the مَنْصُوْب case, and it is always singular. Sometimes, كَذَا is used on its own, and at other times it is followed by a word of repetition. For example:

I read such and such number of books	قَرَأْتُ كَذَا وَكَذَا كِتَابًا

كَأَيِّنْ (So many)

This is used to express a large number or quantity while giving informative statements (not questions). It is followed by a singular noun and a جَار مَجْرُوْر phrase (حَرْفُ جَرٍّ + اِسْم مَجْرُوْر). For example:

كَأَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا
"And how many creatures there are who do not carry their provision"

Meaning: There are many creatures who depend on Allāh for their sustenance.

كَيْتَ وَ ذَيْتَ (Such and such)

These are used in Arabic to refer to unspecified speech. The clarifying word for both is always singular and in the مَنْصُوْب case. They are always used together with a connecting وَ (i.e., كَيْتَ وَذَيْتَ). For example:

شَكَوْتُ كَيْتَ وَذَيْتَ أَمْرًا
I complained about such-and-such a matter

This is used when the speaker wants to mention something without specifying the actual words.

Lesson 19

Nouns of Sounds - أَسْمَاءُ الْأَصْوَاتِ

Nouns of sounds refer to every word that imitates a sound or is used to produce a sound to address animals or generally to those who lack reason (i.e., animals, infants, etc.).

The أَسْمَاءُ الْأَصْوَاتِ are divided into two types:

1) A category used to address animals and young children:

These are expressions commonly understood and shared among people. Their meanings can evolve over time - changing from one era to another - due to semantic development. For example:

To scold a child	Kikh!	كِخْ
To call a cat	Bis!	بِسْ
To make a camel sit	Nakh Nakh!	نَخْ نَخْ

2) A category consisting of imitated sounds of animals and things:

For example:

The sound of a crow	Ghāq	غَاقْ
The sound of hitting	Tāq	طَاقْ
The sound of laughter	Ṭīkh!	طِيْخ

All of these are considered nouns, not particles, because they can stand alone and convey a meaning by themselves. They are also not verbs, because they do not indicate a specific time or an action.

All nouns of sounds are grammatically considered مَبْنِيّ nouns.

Lesson 20

The Diminutive - اَلتَّصْغِيْرُ

This lesson on اَلتَّصْغِيْرُ is a bit long and contains many rules, so it has been divided into four parts for easier understanding.

Part 1: Definition, Objectives, Conditions and Patterns of the Diminutive

A diminutive is a modified form of a word used to express smallness, affection, or endearment. In English, examples include duckling from duck, and booklet from book, both of which carry the meaning of something smaller in size or more delicate in tone.

In Arabic, the diminutive is known as اَلتَّصْغِيْرُ, which is a noun meaning 'to make smaller'. It is used to alter the form of a noun in order to convey a sense of smallness or subtlety.

The diminutive is made using specific word patterns called صِيَغُ التَّصْغِيْرِ. There are three main patterns: فُعَيْلٌ، فُعَيْعِلٌ and فُعَيْعِيْلٌ. Below are a few examples of diminutive nouns:

فُعَيْعِيْلٌ	فُعَيْعِلٌ	فُعَيْلٌ
قِنْدِيْلٌ - قُنَيْدِيْلٌ	جَعْفَرٌ- جُعَيْفِرٌ	جَبَلٌ - جُبَيْلٌ
A small lantern	Little Ja'far	A small mountain
مِنْدِيْلٌ - مُنَيْدِيْلٌ	مَجْلِسٌ- مُجَيْلِسٌ	نَجْمٌ - نُجَيْمٌ
A small handkerchief	A small gathering	A small star

Not every noun in Arabic can be made into a اَلتَّصْغِيْرُ. However, there are a few basic rules to follow:

a) The noun must be declinable (مُعْرَب): You cannot form a اَلتَّصْغِيْرُ from indeclinable (مَبْنِيّ) nouns, such as مَنْ ,هٰذَا, or هٰؤُلَاءِ, or from special types

of words like أَسْمَاءُ الشَّرْطِ (conditional nouns) and أَسْمَاءُ الْاِسْتِفْهَامِ (interrogative nouns).

b) A noun should not already resemble one of the standard اَلتَّصْغِيْرُ patterns. If a word already has the shape and sound of the اَلتَّصْغِيْرُ, even if it is not actually formed as one, it cannot be made into a اَلتَّصْغِيْرُ again. This is because it would lead to confusion or an unnatural form. For example, names like دُرَيْدٌ ,شُعَيْبٌ, and حُذَيْفَةٌ already appear in the اَلتَّصْغِيْرُ patterns and are treated as fixed proper nouns. Therefore, further applying the rules of اَلتَّصْغِيْرُ to them is not permissible.

c) The noun must have a meaning that fits the purpose of اَلتَّصْغِيْرُ. Diminutives are used to show smallness, affection, nearness, mockery, etc. So, nouns that don't benefit from those meanings - like names of months or days of the week - aren't made diminutive. For example, you don't say a "little Monday" or "little Rajab" - it doesn't serve any purpose.

Patterns of the Diminutive

- For triliteral (three-letter) nouns, the diminutive is formed on the pattern فُعَيْلٌ. For example: قَلَمٌ → قُلَيْمٌ
- For quadriliteral (four-letter) nouns, the diminutive follows the pattern فُعَيْعِلٌ. For example: مَجْلِسٌ → مُجَيْلِسٌ
- For five- or six-letter nouns, the diminutive is usually made on the pattern فُعَيْعِلٌ. If the original word ends in a regular consonant, that last letter is dropped in the diminutive. For example:

بَنَفْسَجٌ → بُنَيْفِسٌ (last letter dropped)

However, if the second-last letter of a five-letter noun is a long vowel (و، ا، ي), then the diminutive is formed on the pattern فُعَيْعِيْلٌ instead. For example:

مَنْصُوْرٌ → مُنَيْصِيْرٌ (last letter dropped)

Part 2: Nouns that are treated like triliteral and quadriliteral nouns when forming the diminutive

a) Nouns that are treated like triliteral nouns:

1) Nouns that end with a feminine marker - such as *tā' marbūṭah* (ة), *alif maqṣūrah* (ى), or *alif mamdūdah* (اء) - are treated like triliteral nouns when forming the اَلتَّصْغِيْرُ, as long as they have three root letters excluding the feminine ending. For example:

شَجَرَةٌ → شُجَيْرَةٌ	زَرْقَاءُ → زُرَيْقَاءُ	حُسْنٰى → حُسَيْنٰى
A little tree	Slightly blue (Bluish)	A little beautiful one

2) Triliteral nouns that end with an extra *alif* and ن (ان)—such as adjectives on the pattern of فَعْلانٌ—are also made diminutive using the pattern فُعَيْعِلٌ, and the alif and ن are kept. For example:

غَضْبَانٌ → غُضَيْبَانٌ	نَعْسَانٌ → نُعَيْسَانٌ	كَسْلَانٌ → كُسَيْلَانٌ
Slightly angry	A little sleepy	Slightly lazy

3) Broken plurals that follow the pattern أَفْعَال are made diminutive on the pattern فُعَيْل, and the extra ال is kept. For example:

أَقْفَالٌ → أُقَيْفَالٌ	أَصْحَابٌ → أُصَيْحَابٌ	أَنْهَارٌ → أُنَيْهَارٌ
Little locks	Little companions	Little rivers

4) If a triliteral noun is made dual or turned into a sound masculine plural or a sound feminine plural, its diminutive is still based on the singular form and follows the pattern فُعَيْل. For example:

وُرَيْدَاتٌ → وَرْدَاتٌ	فُرَيْحُوْنَ → فَرِحُوْنَ	قُلَيْمَانِ → قَلَمَانِ
Small roses	Little happy ones	Two little pens

b) Nouns that are treated like quadrilateral nouns:

1) Four-letter nouns that end with a feminine ending (like *taaʾ marbūṭah*) are made diminutive using the pattern فُعَيْعِلٌ. The feminine ending is kept in the diminutive form. For example:

خُنَيْفِسَاءُ → خُنْفُسَاءُ	مُكَيْنِسَةٌ → مِكْنَسَةٌ	مُدَيْرِسَةٌ → مَدْرَسَةٌ
A little beetle	A little broom	A little school

2) Four-letter nouns that end with يَاءُ النِّسْبَةِ are also made diminutive using the pattern فُعَيْعِلٌ, and the ي is kept. For example:

مُغَيْرِبِيٌّ → مَغْرِبِيٌّ	عُبَيْقِرِيٌّ → عَبْقَرِيٌّ	مُشَيْرِقِيٌّ → مَشْرِقِيٌّ
A little Westerner	A little genius	A little Easterner

3) Four-letter nouns that end with an extra ن are made diminutive using the pattern فُعَيْعِلٌ. The ن is retained in the diminutive form. For example:

تُرَيْجِمَانٌ → تُرْجُمَانٌ	زُعَيْفِرَانٌ → زَعْفَرَانٌ
A little interpreter	Little saffron

4) When four-letter nouns appear in the dual, sound masculine plural, or sound feminine plural forms, the diminutive is made based on the singular, using the pattern فُعَيْعِلٌ — and the plural/dual ending is kept. For example:

دُوَيْرِسَانِ ← دَارِسَانِ	دُوَيْرِسُوْنَ ← دَارِسُوْنَ	دُوَيْرِسَاتٌ ← دَارِسَاتٌ
Two little students	Little students (M)	Little students (F)

Part 3: Diminutives of Defective (Weak) Nouns

When making اَلتَّصْغِيْرُ of weak nouns (those with ي ،و ،ا), we need to look at whether the weak letter is part of the original root or not:

✅ 1. If the weak letter is part of the root, it stays:

بُيَيْتٌ ← بَيْتٌ	سُيَيْفٌ ← سَيْفٌ
A little house	A little sword

🔁 2. If the weak letter is not part of the root (like a long vowel or from *hamzah*), it changes to و in the diminutive:

سُوَيْحٌ ← سَاحٌ	مُوَيْلٌ ← مَالٌ
A little open area	A little wealth

In the example above, سَاحٌ (an open area or space), the *alif* (ا) is not one of the original root letters. Therefore, when forming the اَلتَّصْغِيْرُ, the alif is replaced with و, resulting in سُوَيْحٌ, which means a small open space.

(a) Diminutive Formation for Nouns Whose Third Root Letter is Weak

When the third root letter of a noun is a weak letter (ا، و، ي), special rules apply in diminutive formation.

- In such words, the weak letter (*alif* or و) is converted to ي:

- This ي then merges with the diminutive pattern's internal ي (e.g. the ي of فُعَيْلٌ or فُعَيْعِلٌ):

- The result is a single doubled ي (with *shaddah*):

Part 4: Diminutive of Nouns with a Missing Final Root Letter (ل) or First Root Letter (ف)

In Arabic, nouns cannot have fewer than three root letters. So if a noun appears to have only two letters, it actually has a missing third root letter. This missing letter is usually revealed when the word is made dual or plural.

For example, the noun أَخٌ (brother) looks like a two-letter word but in reality, it is derived from أَخَوٌ - the missing third root letter is و. This is seen in the dual: أَخَوَانِ

When a noun like أَخٌ (brother) is made into a diminutive, we apply the following steps:

Step 1: Restore the missing root. The original triliteral root of أَخٌ is أَخَوٌ. So we begin with أَخَوٌ.

Step 2: Apply the فُعَيْلٌ pattern. We fit the word into the diminutive pattern: فُعَيْلٌ which gives us: أُخَيْوٌ.

Step 3: Morphological rule: Convert the final و to ي as Arabic morphology doesn't allow و after a *sukūn*-ending ي, so: أُخَيْوٌ becomes أُخَيْيٌ.

Step 4: Assimilation of the two ي. The last step is to combine the two ي into one with a *shaddah*. The final form: أُخَيٌّ

Summary:

أَخٌ ← أَخَوٌ ← أُخَيْوٌ ← أُخَيْيٌ ← أُخَيٌّ

Below are a few more examples:

ابْنٌ ← بَنَوٌ ← بُنَيْوٌ ← بُنَيْيٌ ← بُنَيٌّ
بِنْتٌ ← بَنَوٌ ← بُنَيْوَةٌ ← بُنَيْيَةٌ ← بُنَيَّةٌ
هَبَةٌ ← وَهَبَةٌ ← وُهَيْبَةٌ

In Arabic, اَلتَّصْغِيْرُ form serves various expressive purposes:

1) To show something is small in size or limited in amount:

هٰذَا **جُبَيْلٌ** قَرِيْبٌ مِنَ الْقَرْيَةِ
This is a **small mountain** near the village

2) To express mockery or belittlement:

هٰذَا **شُوَيْعِرٌ** ضَعِيْفٌ
This is a weak **little poet**

3) To indicate closeness, whether in time or place:

أَكَلْتُ **قُبَيْلَ** الْعِشَاءِ
I ate **just before** ʿIshāʾ

4) To suggest greatness or distinction despite smallness:

زَيْدٌ **بُطَيْلٌ** فِيْ وَجْهِ الْخَوْفِ
Zayd is a **little hero** in the face of fear

In this sentence, the word بُطَيْلٌ is the اَلتَّصْغِيْرُ form of بَطَلٌ (hero). Although it appears in a smaller form, it is not used to belittle or mock Zayd. Instead, it is used for اَلتَّعْظِيْمُ - to emphasise Zayd's bravery in a respectful and admiring way.

5) To express love, gentleness, or emotional closeness:

يَا **بُنَيَّ** لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ
*"O **my dear son**, do not relate your dream to your brothers"*

Using the اَلتَّصْغِيْرُ form often makes speech more concise and powerful. For example, saying جُبَيْلٌ is clearer and more effective than saying جَبَلٌ صَغِيْرٌ (a small mountain).

Lesson 21

The Usage of '*Lā Siyyamā*' - لَا سِيَّمَا

In Arabic, the phrase لَا سِيَّمَا is commonly used for emphasis and specification. It functions similarly to saying 'especially' or 'particularly' in English. It is a combination of three words:

لَا + سِيَّ + مَا

لَا is a particle of negation, سِيَّ is derived from مِثْل (meaning "like"), and since it appears as the ism of لَا , it is in the مَنْصُوْب case. مَا after it is an extra element (زَائِدَة) and can also be interpreted as مَا in the meaning of "that which" (اَلَّذِي), i.e. a relative noun (اِسْم مَوْصُوْل).

The noun following لَا سِيَّمَا can be either definite or indefinite. If it is indefinite, it is either in the مَرْفُوْع case as the خَبَر of a hidden مُبْتَدَأ, or in the مَجْرُوْر as the مُضَاف إِلَيْهِ of سِيَّ or in the مَنْصُوْب case as the اِسْم of لَا. If it is definite, it is either in the مَرْفُوْع case as the خَبَر of a hidden مُبْتَدَأ, or in the مَجْرُوْر as the مُضَاف إِلَيْهِ of سِيَّ. For example:

Indefinite	Definite
مَرْفُوْع	**مَرْفُوْع**
أُحِبُّ الْفَوَاكِهَ وَلَا سِيَّمَا تُفَّاحَةٌ طَازَجَةٌ	أُحِبُّ الْكُتُبَ وَلَا سِيَّمَا الْقُرْاٰنُ
I love fruits, especially a fresh apple	I love books, especially the Qur'ān
مَجْرُوْر	**مَجْرُوْر**
أُحِبُّ الْفَوَاكِهَ وَلَا سِيَّمَا تُفَّاحَةٍ طَازَجَةٍ	أُحِبُّ الْكُتُبَ وَلَا سِيَّمَا الْقُرْاٰنِ
I love fruits, especially a fresh apple	I love books, especially the Qur'ān
مَنْصُوْب	
أُحِبُّ الْفَوَاكِهَ وَلَا سِيَّمَا تُفَّاحَةً طَازَجَةً	
I love fruits, especially a fresh apple	

Lesson 22

The Noun of Exaggeration - اِسْمُ الْمُبَالَغَةِ

The اِسْمُ الْمُبَالَغَةِ is a special type of اِسْمُ الْفَاعِلِ that, while also denoting the doer of an action, adds a sense of intensity, abundance, or exaggeration to the meaning of the verb.

In other words, whereas اِسْمُ الْفَاعِلِ simply points to someone who performs an action, اِسْم الْمُبَالَغَةِ emphasises that the person performs the action repeatedly, constantly, or in an abundant manner.

For example, from the verb شَكَرَ (to thank), the اِسْمُ الْفَاعِلِ is شَاكِرٌ, meaning "one who gives thanks," while the corresponding اِسْم الْمُبَالَغَةِ is شَكُوْرٌ, meaning "one who gives thanks a lot, abundantly, or excessively. The صِيْغَةُ الْمُبالَغَةِ also functions just like the اِسْمُ الْفَاعِلِ, and its conditions of action are the same as those of the اِسْمُ الْفَاعِلِ.

In Arabic, the اِسْمُ الْمُبَالَغَةِ (intensive noun) appears in several well-known patterns:

1) فَعَّالٌ

For example:

One who forbids a lot	مَنَّاعٌ
One who stands a lot (firm/prayer)	قَوَّامٌ
One who accepts repentance a lot	تَوَّابٌ
One who forgives a lot	غَفَّارٌ
A great liar	كَذَّابٌ

2) مِفْعَالٌ

For example:

One who excessively finds faults	مِطْعَانٌ
One who helps a lot	مِعْوَانٌ
One who talks excessively	مِهْذَارٌ

3) فَعُوْلٌ

For example:

Most forgiving	غَفُوْرٌ
Very patient	صَبُوْرٌ
Very jealous	حَسُوْدٌ

4) فَعِيْلٌ

For example:

All-Knowing	عَلِيْمٌ
All-Powerful	قَدِيْرٌ
All-Hearing	سَمِيْعٌ
All-Aware	خَبِيْرٌ

5) فَعِلٌ

For example:

Very anxious	قَلِقٌ
Very understanding	فَهِمٌ
Very fearful	وَجِلٌ

Note: فَعَّالٌ is a form used for مُبَالَغَة, which is already clear from the examples given earlier. However, in Arabic, the same form فَعَّالٌ is also used not only for مُبَالَغَة but for professional designations or habitual doers of an action. For example:

Carpenter	نَجَّارٌ
Baker	خَبَّازٌ
Weaver	نَسَّاجٌ

Lesson 23

The Defective Verbs - اَلْأَفْعَالُ النَّاقِصَةُ

You have previously learnt that nominal sentences are composed of a مُبْتَدَأ (subject) and a خَبَر (predicate). At times, certain verbs or particles are inserted into a nominal sentence, causing a change in its إِعْرَاب (case endings) and also altering its meaning.

These are collectively referred to as نَوَاسِخ (abrogating elements of a nominal sentence). They are divided into five categories:

1	Defective verbs	اَلْأَفْعَالُ النَّاقِصَةُ
2	Verbs of approximation	اَلْأَفْعَالُ الْمُقَارَبَةُ
3	Particles resembling verbs	اَلْحُرُوْفُ الْمُشَبَّهَةُ بِالْفِعْلِ
4	مَا and لَا resembling لَيْسَ	مَا وَ لَا الْمُشَبَّهَتَانُ بِلَيْسَ
5	The لَا of absolute negation	لَا لِنَفْيِ الْجِنْسِ

In the following five lessons, you will learn about these نَوَاسِخ. In this lesson, we will focus on the first category: the defective verb.

The اَلْأَفْعَالُ النَّاقِصَةُ verbs are called defective because they do not convey a complete meaning on their own like other أَفْعَال do. Instead, they require a خَبَر to complete their meaning. Among the أَفْعَال نَاقِصَة, one example is the verb كَانَ. Just like كَانَ, other similar verbs are also called أَفْعَال نَاقِصَة or كَانَ وَأَخَوَاتُهَا. The total number of these verbs is 17.

They are as follows:

كَانَ	صَارَ	أَصْبَحَ
Was/became	Was	Became in the morning
أَمْسَى	أَضْحَى	ظَلَّ
Became in the evening	Became in the morning	Remained
بَاتَ	مَا بَرِحَ	مَا دَامَ
Remained at night	Continued	As long as
مَا انْفَكَّ	لَيْسَ	مَا فَتِئَ
Continued	Not/is not	Continued
مَا زَالَ	اٰضَ	عَادَ
Still is/ continues to be	Returned/reverted	Returned
غَدَا		رَاحَ
Set out early		Went out in the evening

These أَفْعَال enter upon a جُمْلَة اِسْمِيَّة and operate on it in two ways:

1) After كَانَ and similar verbs enter the sentence, the مُبْتَدَأ retains its original إِعْرَاب and remains مَرْفُوْع, but its خَبَر becomes مَنْصُوْب with *tanwīn*. For example:

اَلطَّالِبُ مُجْتَهِدٌ	كَانَ الطَّالِبُ مُجْتَهِدًا
The student is hardworking	The student was hardworking

2) The second change is that these أَفْعَال shift the meaning from present to past. For example, in the sentence اَلطَّالِبُ مُجْتَهِدٌ, the meaning is that the student is hardworking. After applying كَانَ, the new meaning becomes: the student **was** hardworking. Hence, the meaning moves from present to past, even though the خَبَر stays in its current descriptive form.

كَانَ

كَانَ is also used to affirm the خَبَر of its اِسْم in the past tense - whether that state was intended or accidental. For example: كَانَ الرَّجُلُ قَائِمًا (The man was standing) or كَانَ اللهُ عَلِيْمًا (Allāh ﷻ has always been All-Knowing). When كَانَ is used with the name of Allāh ﷻ, the meaning conveys "has" rather than "was", as His attributes are eternal and unchanging.

If the فِعْل مُضَارِع after كَانَ comes with جَزْم (due to a particle), then its ن (if it's one of the five verbs) will drop. For example: لَمْ أَكُ بَغِيًّا (I was never unchaste) instead of لَمْ أَكُنْ بَغِيًّا.

If the ن of كَانَ is followed by a *ḍammah*, such as in يَكُنْهُ, or it is connected to a word beginning with a silent letter (*sukūn*), such as in لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا, then the ن will not be dropped.

كَانَ can also be تَامَّةٌ (complete), meaning it conveys the full meaning of a verb on its own rather than showing the meaning of the past. For example:

"If he is in hardship"	إِنْ كَانَ ذُوْ عُسْرَةٍ

صَارَ

صَارَ indicates a change from one state to another. For example:

The milk turned into cheese	صَارَ اللَّبَنُ جُبْنًا
The sky became cloudy	صَارَتِ السَّمَاءُ غَائِمَةً

أَصْبَحَ، أَضْحى، أَمْسى، ظَلَّ، بَاتَ

These أَفْعَال نَاقِصَة indicate change in time or transition across different times of day. For example:

To happen/become in the morning - أَصْبَحَ	
The man became happy (in the morning)	أَصْبَحَ الرَّجُلُ سَعِيْدًا
The weather became cold in the morning	أَصْبَحَ الْجَوُّ بَارِدًا
To happen/become in the forenoon - أَضْحى	
The farmer was in the field by forenoon	أَضْحَى الْفَلَّاحُ فِي الْحَقْلِ
The sky became clear by forenoon	أَضْحَتِ السَّمَاءُ صَافِيَةً
To happen/become in the evening - أَمْسى	
The boy became active by evening	أَمْسَى الْوَلَدُ نَشِيْطًا
The moon shone brightly in the evening	أَمْسَى الْقَمَرُ مُنِيْرًا
To remain/continue to be - ظَلَّ	
The man remained sick	ظَلَّ الرَّجُلُ مَرِيْضًا
The fire remained burning	ظَلَّتِ النَّارُ مُشْتَعِلَةً
To happen/become in the night - بَاتَ	
The patient spent the night in pain	بَاتَ الْمَرِيْضُ مُتَأَلِّمًا
The student (f) spent the night studying	بَاتَتِ الطَّالِبَةُ تَدْرُسُ

عَادَ، اٰضَ، غَدَا، رَاحَ

These أَفْعَال نَاقِصَة are used in the meaning of صَارَ (to become).
For example:

The child became happy	عَادَ الطِّفْلُ سَعِيْدًا
The man became poor	اٰضَ الرَّجُلُ فَقِيْرًا
The student became successful	غَدَا الطَّالِبُ نَاجِحًا
The criminal became regretful	رَاحَ الْمُجْرِمُ نَادِمًا

مَا زَالَ، مَا بَرِحَ، مَا فَتِئَ، مَا انْفَكَّ

These four deficient verbs in the past tense are used to indicate the continuity of the خَبَر. For example:

The man has always remained humble	مَا زَالَ الرَّجُلُ مُتَوَاضِعًا

These verbs imply continuity. In essence, the example above means: 'There has never been a time when the man was not humble'.

The dog is still barking	مَا زَالَ الْكَلْبُ يَنْبَحُ
The scholar has not ceased explaining the Qurʾān	مَا بَرِحَ الْعَالِمُ يُفَسِّرُ الْقُرْاٰنَ
The mother has not stopped praying for her son	مَا فَتِئَتِ الْأُمُّ تَدْعُوْ لِوَلَدِهَا
The heart continues remembering Allāh	مَا انْفَكَّ الْقَلْبُ يَذْكُرُ اللّٰهَ

مَا دَامَ

مَا دَامَ is used to express the duration of an action before something else. For example:

Be silent as long as the teacher is speaking	اُسْكُتْ مَا دَامَ الْأُسْتَاذُ مُتَكَلِّمًا
"Staying there forever, as long as the heavens and the earth will endure"	خَالِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ

لَيْسَ

The word لَيْسَ is used for negating a sentence. For example:

Zayd is sitting	زَيْدٌ جَالِسٌ
⇩	⇩
Zayd is not sitting	لَيْسَ زَيْدٌ جَالِسًا

Sometimes the خَبَر of لَيْسَ appears with the preposition ب which makes it مَجْرُوْر. For example:

The man is not a scholar	لَيْسَ الرَّجُلُ بِعَالِمٍ

Just as اَلْفِعْلُ الْمَاضِي has fourteen conjugated forms, similarly the اَلْأَفْعَالُ النَّاقِصَةُ also have fourteen forms. While doing the conjugation, some changes occur in certain forms, so it is necessary to keep that in mind.

Third Person			
She was	كَانَتْ	He was	كَانَ
They (f.d.) were	كَانَتَا	They (m.d.) were	كَانَا
They (f.p.) were	كُنَّ	They (m.p.) were	كَانُوْا
Second Person			
You (f.s.) were	كُنْتِ	You (m.s.) were	كُنْتَ
You (f.d.) were	كُنْتُمَا	You (m.d.) were	كُنْتُمَا
You (f.p.) were	كُنْتُنَّ	You (m.p.) were	كُنْتُمْ
First Person			
We were	كُنَّا	I Was	كُنْتُ

Third Person			
She was not	لَيْسَتْ	He was not	لَيْسَ
They (f.d.) were not	لَيْسَتَا	They (m.d.) were not	لَيْسَا
They (f.p.) were not	لَسْنَ	They (m.p.) were not	لَيْسُوْا
Second Person			
You (f.s.) were not	لَسْتِ	You (m.s.) were not	لَسْتَ
You (f.d.) were not	لَسْتُمَا	You (m.d.) were not	لَسْتُمَا
You (f.p.) were not	لَسْتُنَّ	You (m.p.) were not	لَسْتُمْ
First Person			
We were not	لَسْنَا	I Was not	لَسْتُ

Lesson 24

Verbs of Approximation, Hope, and Initiation
أَفْعَالُ الْمُقَارَبَةِ وَالرَّجَاءِ وَالشُّرُوْعِ

These أَفْعَال also behave like أَفْعَال نَاقِصَة by making the اِسْم مَرْفُوْع and the خَبَر مَنْصُوْب. Their خَبَر is always a فِعْل مُضَارِع – sometimes with أَنْ, and sometimes without it.

1) أَفْعَالُ الْمُقَارَبَةِ

The أَفْعَالُ الْمُقَارَبَةِ are:

كَادَ	**كَرَبَ**	**أَوْشَكَ**

They indicate the nearness and likelihood of the خَبَر occurring - meaning the خَبَر is about to happen. For example:

The child is **about to** cry	**كَادَ** الطِّفْلُ يَبْكِيْ
*"The lightning **almost** snatches away their sight"*	**يَكَادُ** الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ
*"Whereby the heavens are **almost** torn"*	**تَكَادُ** السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ
*"And that when the Servant of Allāh stood up supplicating Him, **they almost** became about him a compacted mass"*	وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللهِ يَدْعُوْهُ **كَادُوْا** يَكُوْنُوْنَ عَلَيْهِ لِبَدًا
The rain was **about to** fall	**كَرَبَ** الْمَطَرُ يَنْزِلُ
The sick person (f) was **about to** die	**كَرَبَتِ** الْمَرِيْضَةُ تَمُوْتُ
The train is **about to** arrive	**أَوْشَكَ** الْقِطَارُ أَنْ يَصِلَ
The time is **about to** run out	**أَوْشَكَ** الْوَقْتُ أَنْ يَنْفَدَ
The moon is **about to** appear	**أَوْشَكَ** الْقَمَرُ أَنْ يَظْهَرَ

The خَبَر of كَادَ and كَرَبَ does not come with أَنْ. On the other hand, the خَبَر of أَوْشَكَ is generally preceded by أَنْ. According to the scholars of نَحْو, it is better for the خَبَر of أَوْشَكَ to be with أَنْ, while for كَادَ and كَرَبَ it is better that the خَبَر comes without أَنْ.

2) أَفْعَالُ الشُّرُوْعِ

The أَفْعَالُ الشُّرُوْعِ denote the beginning of an action. The خَبَر that follows them is a فِعْل مُضَارِع and is not preceded by أَنْ. There are numerous أَفْعَالُ الشُّرُوْعِ. These include:

أَخَذَ	**جَعَلَ**	**طَفِقَ**

The خَبَر of these verbs is always a verbal sentence whose verb is in the imperfect tense. So, if the خَبَر is not a فِعْل مُضَارِع, these verbs are not considered نَاقِصَة (defective verbs). For example:

أَخَذَ as a نَاقِص (defective) verb	أَخَذَ as a normal (complete) verb
أَخَذَ الطِّفْلُ يَقْرَأُ	أَخَذَ الطِّفْلُ الْكِتَابَ
The child began to read	The child took the book

"And they began to stick on themselves the leaves from Paradise"	وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ

The people began to shout	جَعَلَ النَّاسُ يَصِيْحُوْنَ

3) أَفْعَالُ الرَّجَاءِ

The أَفْعَالُ الرَّجَاءِ indicate hope for something to occur. These verbs indicate hope and the possibility of an action occurring - meaning, they give rise to the expectation that the خَبَر will come true. The خَبَر

that follows them is a فِعْل مُضَارِع and it is usually preceded by أَنْ. These include:

عَسٰى	حَرٰى	اِخْلَوْلَقَ

The خَبَر of these verbs is also a verbal sentence whose verb is in the imperfect tense. If the خَبَر is not a فِعْل مُضَارِع, these verbs are not considered نَاقِصَة (defective verbs).

عَسٰى is a non-conjugating verb. Only the past tense is used for عَسٰى and it does not accept any other form. For example:

"Perhaps Allāh will turn to them in forgiveness"	عَسَى اللهُ أَنْ يَّتُوْبَ عَلَيْهِمْ
"It may be that your Lord will have mercy upon you"	عَسٰى رَبُّكُمْ أَنْ يَّرْحَمَكُمْ
It is hoped that the lazy person will begin to work hard	إِخْلَوْلَقَ الْكَسْلَانُ أَنْ يَجْتَهِدَ
It is hoped that the sick person will recover	حَرَى الْمَرِيْضُ أَنْ يَشْفٰى

مَا وَ لَا الْمُشَبَّهَتَانُ بِلَيْسَ - لَيْسَ that Resemble لَا and مَا

These two particles (مَا and لَا) enter a جُمْلَة اِسْمِيَّة in a negating capacity, and they resemble لَيْسَ. That is, they perform the same function as لَيْسَ by making the اِسْم مَرْفُوْع and the خَبَر مَنْصُوْب.

مَا enters upon both مَعْرِفَة and نَكِرَة nouns. For example:

The boy is not successful	مَا الْوَلَدُ نَاجِحًا
There is no absent student	مَا طَالِبٌ غَائِبًا
"This is not a man"	مَا هٰذَا بَشَرًا

لَا is always followed by a نَكِرَة noun. For example:

No door is open	لَا بَابٌ مَفْتُوحًا
No man is standing	لَا رَجُلٌ قَائِمًا

However, if the خَبَر comes before the اِسْم, or the word إِلَّا appears after, then مَا or لَا no longer function grammatically as particles of complete negation. For example:

"Muḥammad is not but a messenger"	مَا مُحَمَّدٌ إِلَّا رَسُوْلٌ
Zayd is not but hardworking	مَا زَيْدٌ إِلَّا مُجْتَهِدٌ

Lesson 26

لَا لِنَفْيِ الْجِنْسِ- لَا of Total Negation

لَا لِنَفْيِ الْجِنْسِ is a particle used to negate a ruling entirely from every individual of the category (جِنْسٌ) of the noun that follows it. It functions like إِنَّ in grammar. It puts the noun that comes immediately after it into the مَنْصُوْب case, which is called the اِسْمُ لَا, and it puts the خَبَر into the مَرْفُوْع case, which is called the خَبَرُ لَا. For example:

There is no man present	لَا رَجُلَ حَاضِرٌ

In the above example, لَا negates the existence of any individual from the category of men who are present.

There are several important rules related to لَا لِنَفْيِ الْجِنْسِ. These include:

1) It starts a nominal sentence (i.e. a sentence made up of a subject and a predicate, not a verb).

2) It completely negates the connection between the subject and the predicate.

3) لَا makes the subject (called اِسْمُ لَا) مَنْصُوْب, while the predicate stays مَرْفُوْع . This rule is very similar to how إِنَّ works.

4) The اِسْم of لَا is usually not given *tanwīn* in most of its usages. However, it does take *tanwīn* when it functions grammatically in relation to what follows it, such as: لَا كَرِيمًا خُلُقُهُ سَيِّئٌ (No noble person whose character is bad).

5) Not every لَا is for absolute negation. Sometimes لَا is used just to negate a single case or individual, not the entire category. In such cases, it does not make the subject مَنْصُوْب. For example:

A book is not open	لَا كِتَابٌ مَفْتُوْحًا

In the example above, the particle لَا does not cause the subject to be مَنْصُوْب because it is being used for simple negation, not absolute negation. However, if we intend to say: "No book at all is open", then we use لَا لِنَفْيِ الْجِنْسِ, which makes the subject مَنْصُوْب:

No book at all is open	لَا كِتَابَ مَفْتُوْحٌ

6) The subject of لا لِنَفْيِ الْجِنْسِ must come immediately after it. For لا لِنَفْيِ الجِنْسِ to make its noun مَنْصُوْب (as اِسْم لَا), the noun must appear immediately after لَا without anything in between. If a prepositional phrase (جَار وَ مَجْرُوْر) comes between لَا and its noun, then that noun will not be considered the اِسْمُ لَا and will remain مَرْفُوْع. For example:

"No bad effect is there in it, nor from it will they be intoxicated"	لَا فِيْهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُوْنَ

In the verse above, because فِيْهَا (a prepositional phrase) separates لَا from غَوْلٌ, the word غَوْلٌ stays مَرْفُوْع instead of becoming مَنْصُوْب.

7) If لَا comes after a preposition, the noun after it cannot be the اِسْمُ لا and therefore will not be in the مَنْصُوْب case. For example:

I entered the classroom without a book	دَخَلْتُ الْفَصْلَ بِلا كِتَابٍ

Categories of the Subject of لا لِنَفْيِ الْجِنْسْ:

1) اَلمُضَافُ

The اِسْمُ لَا of لَا لِنَفْيِ الْجِنْسْ can appear as the first part of an إِضَافَة construction. In such cases, the مُضَاف is مَنْصُوْب. For example:

No student's book is missing	لَا كِتَابَ طَالِبٍ مَفْقُوْدٌ

2) شَبِيْهٌ بِالْمُضَافِ

The subject of لَا لِنَفْيِ الْجِنْسِ can also be something similar to a مُضَاف, such as an اِسْمُ الْفَاعِلِ or اِسْمُ الْمَفْعُوْلِ followed by either its object or a prepositional phrase. For example:

No one who puts effort into his lesson is deprived of success	لَا مُجْتَهِدًا دَرْسَهُ مَحْرُوْمٌ مِنَ النَّجَاحِ

In this example, the word مُجْتَهِدًا is an اِسْمُ الْفَاعِلِ and serves as the اِسْمُ لَا, which is why it appears in the مَنْصُوْب case. The word دَرْسَهُ is the مَفْعُوْل بِهِ (object) of the اِسْمُ الْفَاعِلِ, and not the خَبَرُ لَا. The actual خَبَرُ لَا is مَحْرُوْمٌ, which is in the مَرْفُوْع case.

3) اَلْمُفْرَدُ

The subject of لَا لِنَفْيِ الْجِنْسِ can appear as a single, standalone noun. However, اَلْمُفْرَدُ here does not mean "singular" in number. Rather, it means a simple noun that is not followed by another noun it governs grammatically - such as in an إِضَافَة construction or اِسْمُ الْفَاعِلِ + مَفْعُوْل بِهِ.

In such cases, the noun appears in the مَنْصُوْب case, and the ending depends on its grammatical form. If it is singular, it ends with a *fatḥah*, if it is dual, it ends with a ي and ن, and if it is a sound feminine plural, it ends with 2 *kasrahs*.

Note: When a noun qualified by an adjective is used as the subject of لَا لِنَفْيِ الْجِنْسِ, the adjective can appear in one of three grammatical forms:

1) مَرْفُوْع

No active student is heedless	لَا طَالِبَ نَشِيْطٌ غَافِلٌ

نَشِيْطٌ is مَرْفُوْع because it is the صِفَة of the phrase لَا طَالِبَ, which together form the implied مُبْتَدَأ of a جُمْلَة اِسْمِيَّة. Since the خَبَر is always مَرْفُوْع, the صِفَة also takes the مَرْفُوْع case to match.

2) مَنْصُوْب

No active student is heedless	لَا طَالِبَ نَشِيْطًا غَافِلٌ

Here, both طَالِبًا and نَشِيْطًا are مَنْصُوْب. The adjective follows the grammatical status of the اِسْمُ لَا, which is مَنْصُوْب because of لا لِنَفْيِ الْجِنْس.

3) The صِفَة of the اِسْمُ لَا can also appear with an ending that conforms indeclinably to the subject's case or pattern. For example:

No active student is heedless	لَا طَالِبَ نَشِيْطَ غَافِلٌ

اَلتَّوَابِعُ - (إِعْرَاب in) Followers

اَلتَّوَابِعُ are words which follow the word before them in إِعْرَاب. Whatever إِعْرَاب appears on the preceding word will also appear on the تَابِعٌ. In this way, the تَوَابِعُ can be مَرْفُوْع, مَنْصُوْب, or مَجْرُوْر just like the words they follow.

There are four kinds of تَوَابِعُ:

صِفَةٌ	عَطْفٌ	تَأْكِيْدٌ	بَدَلٌ
Adjective	Conjunction	Emphasis	Apposition

1) صِفَة

اَلصِّفَةُ (or اَلنَّعْتُ) is the تَابِع that shows a quality found in the preceding noun. In Arabic grammar, اَلنَّعْتُ is another name for اَلصِّفَةُ, and اَلْمَنْعُوْتُ is another name for اَلمَوْصُوْفُ. Both pairs of terms mean the same thing. Just like اَلصِّفَةُ describes the اَلْمَوْصُوْف, so too does اَلنَّعْتُ describe اَلمَنْعُوْتُ.

You have previously learnt the rules of مَوْصُوْف and صِفَة, where the صِفَة must agree with the مَوْصُوْف in four aspects: definiteness and indefiniteness, gender, number, and case. Here, you will now learn some further rules related to اَلنَّعْتُ and اَلمَنْعُوْتُ. The نَعْت is of two types:

1) اَلنَّعْتُ الْحَقِيْقِيُّ - the real adjective. This is when the نَعْت describes the actual quality of the مَنْعُوْت itself. For example:

جَاءَ الرَّجُلُ الْكَرِيْمُ	The noble man came

In this sentence: اَلْكَرِيْمُ is a صِفَة for اَلرَّجُلُ. Since اَلرَّجُلُ is مَرْفُوْع with اَلضَّمَّةُ, the (اَلْكَرِيْمُ) صِفَة is also مَرْفُوْع with *ḍammah* because it is a تَابِع.

The اَلنَّعْتُ الْحَقِيْقِيُّ can appear in three forms:

a) With an explicit noun (اِسْم ظَاهِر). For example:

Zayd is a noble man	زَيْدٌ رَجُلٌ كَرِيْمٌ

In this example, كَرِيْمٌ is the نَعْت, and رَجُلٌ is the مَنْعُوْت.

b) In the form of a شِبْهُ الْجُمْلَةِ (phrase resembling a sentence), i.e. when it is a ظرف (adverb of time/place) or جَار وَ مَجْرُوْر (prepositional phrase), For example:

"So that We may send upon them stones of clay"	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ

In this verse, مِنْ طِيْنٍ is جَارّ وَ مَجْرُوْر, and it is a شِبْهُ جُمْلَةٍ acting as a نَعْت for حِجَارَةً.

c) The نَعْت can also come in the form of a sentence, either a جُمْلَة اِسْمِيَّة or a جُمْلَة فِعْلِيَّة. This only happens when the مَنْعُوْت is نَكِرَة (indefinite). For example:

"Indeed, in that are signs for a people who reflect"	إِنَّ فِيْ ذٰلِكَ لَاٰيَاتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

In this verse, يَتَفَكَّرُونَ is a جُمْلَة فِعْلِيَّة used as a نَعْت for قَوْمٍ.

2) اَلنَّعْتُ السَّبَبِيُّ - the causative adjective. This is when the نَعْت does not directly describe the مَنْعُوْت, but rather something related to it (often a noun connected to it). For example:

The man whose brother is noble came	جَاءَ الرَّجُلُ الْكَرِيْمُ أَخُوْهُ

In the example above, اَلرَّجُلُ is the مَنْعُوْت. The word اَلْكَرِيْمُ is the نَعْت, but it is not describing اَلرَّجُلُ directly. Instead, it is describing أَخُوْهُ (his brother). Because the brother is connected to the man through the pronoun هُ (his), the نَعْت is still considered to belong to اَلرَّجُلُ.

Therefore, although the quality of nobility refers to the brother, we still call اَلرَّجُلُ the مَنْعُوْت and اَلْكَرِيْمُ the نَعْت.

In اَلنَّعْتُ السَّبَبِيُّ, the نَعْت always comes in the singular form. It matches the مَنْعُوْت only in definiteness and indefiniteness and gender but not in number. For example:

The man whose brother is noble came	جَاءَ الرَّجُلُ الْكَرِيْمُ أَخُوْهُ
The two men whose brother is noble came	جَاءَ رَجُلَانِ كَرِيْمٌ أَخُوْهُمَا
The women whose brothers are noble came	جَاءَتْ نِسَاءٌ كَرِيْمٌ إِخْوَتُهُنَّ

2) اَلْعَطْفُ

اَلْعَطْفُ is when a word follows another word, and both are connected by a حَرْفُ عَطْفٍ (a conjunction, like وَ، فَ، ثُمَّ etc.). The second word is called مَعْطُوْفٌ, and the first word is called مَعْطُوْف عَلَيْهِ. The مَعْطُوْف shares the same grammatical rule (إِعْرَاب) as the مَعْطُوْف عَلَيْهِ. For example:

Hāmid and Khālid went to the school	ذَهَبَ حَامِدٌ وَخَالِدٌ إِلَى الْمَدْرَسَةِ

In the sentence, the word خَالِدٌ is مَرْفُوْع because it is joined in عَطْف to حَامِدٌ. Since حَامِدٌ is the فَاعِل and therefore مَرْفُوْع, the word خَالِدٌ also becomes مَرْفُوْع. It is as though both words together are sharing the same verb as subjects. The حَرْفُ عَطْفٍ in between creates this link, and that is why both take the same إِعْرَاب.

There are 9 حُرُوْفُ الْعَطْفِ:

حَتّٰى	بَلْ	لٰكِنَّ	لَا	أَمْ	أَوْ	ثُمَّ	فَ	وَ
Until	Rather	But	Not	Or	Or	Then	So then	And

وَ

The conjunction وَ is used to join two nouns or phrases. For example:

“And the stars and trees prostrate”	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

فَ

The particle ف is used to convey the meaning of ‘so’ and ‘then’. It is used to indicate a sequence of events or to provide additional information within a sentence. It can also be attached to verbs. For example:

I ate the apple then the banana	أَكَلْتُ التُّفَّاحَةَ فَالْمَوْزَ

ثُمَّ

The conjunction ثُمَّ typically translates to "then" in English. It is used to indicate a sequence of events, often with a sense of a longer duration or delay between the actions compared to ف. For example:

‘Abdullāh came, then Ḥasan	جَاءَ عَبْدُ اللهِ ثُمَّ حَسَنٌ

أَوْ

The conjunction أَوْ conveys the meaning of ‘or’. For example:

“Whether one is rich or poor, Allāh is more worthy of both”	إِنْ يَّكُنْ غَنِيًّا أَوْ فَقِيْرًا فَاللهُ أَوْلٰى بِهِمَا
Is this your book or Zayd’s book?	هَلْ هٰذَا كِتَابُكَ أَوْ كِتَابُ زَيْدٍ

أَمْ

أَمْ comes for making a choice (طَلَبُ التَّعْيِينِ). That means, through this حَرْف, one of the two مَعْطُوْف (the words being joined) is meant to be specified. For example:

Did Hāmid write this lesson or Maḥmūd?	أَكَتَبَ هٰذَا الدَّرْسَ حَامِدٌ أَمْ مَحْمُوْدٌ؟

لَا

لَا is used in عَطْف to negate the second item from the ruling given to the first. For example:

The student is writing, not the teacher	يَكْتُبُ الطَّالِبُ لَا الْمُعَلِّمُ

لٰكِنْ

لٰكِنْ is used for exception or correction, meaning to remove an incorrect idea or to correct a mistake. For example:

Alī did not succeed, but his friend did	مَا نَجَحَ عَلِيٌّ لٰكِنْ صَدِيْقُهُ

بَلْ

بَلْ comes to cancel what was mentioned before and affirm the ruling for what comes after it. It is used for correction and emphasis. For example:

Zayd did not come, rather Bakr came	مَا جَاءَ زَيْدٌ بَلْ بَكْرٌ

حَتّٰى

The conjunction حَتّٰى can vary based on the context and the structure of the sentence. It can be used as a preposition, as you

previously learned, and also as a conjunction with the meaning of ‘even’. For example:

The people sat down, even the king	جَلَسَ النَّاسُ حَتَّى الْمَلِكُ
Everything is by decree, even incapacity and ability	كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزِ وَالْكَيْسِ

3) اَلتَّوْكِيْدُ

اَلتَّوْكِيْدُ is a تَابِع that strengthens and confirms the ruling of its مَتْبُوْع, removing any doubt or hesitation from the mind of the listener. There are two kinds of تَأْكِيْد : تَأْكِيْدٌ لَفْظِيٌّ - verbal emphasis and تَأْكِيْدٌ مَعْنَوِيٌّ - meaning-based emphasis.

1) تَأْكِيْدٌ لَفْظِيٌّ

اَلتَّأْكِيْدُ اللَّفْظِيُّ happens when a word is repeated to emphasise it. For example:

The friend, the friend came (the very friend himself came)	جَاءَ الصَّدِيْقُ الصَّدِيْقُ
“Not at all, When the earth is pounded (into powder), pounding, pounding”	كَلَّآ إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

In the first sentence, the repetition of الصَّدِيْقُ gives verbal emphasis. In the second, the repetition of دَكًّا gives the same effect.

2) تَأْكِيْدٌ مَعْنَوِيٌّ

اَلتَّأْكِيْدُ الْمَعْنَوِيُّ is emphasis that comes not through repetition, but through using specific words which add confirmation and remove doubt. You have previously learnt that the word إِنَّ is used for تَأْكِيْد (emphasis). Here, you will now learn a few other words that are

specifically used for emphasis when they appear in the context of تَأْكِيْد.

The common words used for this type of emphasis are:

نَفْسٌ	عَيْنٌ	كُلٌّ	جَمِيْعٌ	عَامَّةٌ	كِلَا	كِلْتَا

For اَلتَّأْكِيْدُ الْمَعْنَوِيُّ, the emphasising words must come with a pronoun (ضَمِيْرٌ) that refers back to the مُؤَكَّدٌ (the word being emphasised). Without this pronoun, the emphasis is not complete.

نَفْسٌ and عَيْنٌ

The words نَفْسٌ and عَيْنٌ are used with the مُؤَكَّدٌ in the singular form. For example:

زَارَنِي الطَّبِيْبُ نَفْسُهُ / عَيْنُهُ	The doctor himself visited me

When the مُؤَكَّدٌ (the emphasised word) is dual or plural, نَفْسٌ and عَيْنٌ are brought on the pattern of أَفْعُلُ to match them. For example:

زَارَنِي الطَّبِيْبَانِ أَنْفُسُهُمَا / أَعْيُنُهُمَا	The two doctors themselves visited me
جَاءَ الرِّجَالُ أَنْفُسُهُمْ / أَعْيُنُهُمْ	The men themselves came

كُلٌّ، جَمِيْعٌ، عَامَّةٌ

These words are used for emphasis when the intent is to include all individuals or all parts of the مُؤَكَّدٌ. For example:

اَلْأُمَّةُ الْإِسْلَامِيَّةُ كُلُّهَا قَلْبٌ وَاحِدٌ	The whole Muslim nation is one heart
جَاءَ الرِّجَالُ جَمِيْعُهُمْ	All the men came
خَرَجَ الطُّلَّابُ عَامَّتُهُمْ	All of the students went out

From these examples it is understood that through these words, the intention is to include all the parts and all the individuals of the subject.

Therefore, it would not be correct to say: جَاءَ حَامِدٌ كُلُّهُ (Ḥāmid came, all of him), because Ḥāmid is just a single individual, not a collection of individuals.

Sometimes, in order to create further emphasis after كُلٌّ, the words أَجْمَعُ for the singular masculine, جَمْعَاءُ for the singular feminine, أَجْمَعُوْنَ and أَجْمَعِيْنَ for the masculine plural, and جُمَعُ for the feminine plural are also brought. For example:

"So the angels prostrated, all of them together"	فَسَجَدَ الْمَلَآئِكَةُ كُلُّهُمْ أَجْمَعُوْنَ
All the women came, every single one of them	قَدِمَتِ النِّسَاءُ كُلُّهُنَّ جُمَعُ

كِلَا and كِلْتَا

كِلَا is used to emphasise the dual masculine, and كِلْتَا is used to emphasise the dual feminine. Both of them are only useful when they are attached in إِضَافَة to a pronoun, and that pronoun must match accordingly. For example:

The two men left, both of them	خَرَجَ الرَّجُلَانِ كِلَاهُمَا
The two women left, both of them	خَرَجَتِ الْمَرْأَتَانِ كِلْتَاهُمَا
I greeted the two parents, both of them	سَلَّمْتُ عَلَى الْوَالِدَيْنِ كِلَيْهِمَا

4) الْبَدَلُ

اَلْبَدَلُ is the تَابِع that is intended itself, while the مَتْبُوْع is not intended. The تَابِع is called بَدَل and the مَتْبُوْع is called اَلْمُبْدَلُ مِنْهُ. For example:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ
“Guide us to the straight path - The path of those upon whom You have bestowed Favor”

In these 2 verses, اَلصِّرَاطَ الْمُسْتَقِيْمَ is the مُبْدَل مِنْهُ and it is not intended itself, rather صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ is the one intended. Thus, it becomes the بَدَل of اَلصِّرَاطَ الْمُسْتَقِيْمَ.

بَدَل has four types:

بَدَلُ الْكُلِّ	بَدَلُ الْبَعْضِ	بَدَلُ الْاِشْتِمَالِ	بَدَلُ الْغَلَطِ

1) بَدَلُ الْكُلِّ

In this type, the بَدَل and the مُبْدَل مِنْهُ are the same, meaning both point to one and the same thing. Both have the same referent, and the origin and substitute are one. The previous example of the two verses from Sūrah al-Fātiḥah is an example of this type. Another example is:

كَرَّمَ الْخَلِيْفَةُ هَارُوْنُ الرَّشِيْدُ الْعُلَمَاءَ
The Caliph Hārūn al-Rashīd honoured the scholars

In this example, هَارُوْنُ الرَّشِيْدُ is بَدَل and اَلْخَلِيْفَةُ is the مُبْدَل مِنْهُ, both referring to the same person.

2) بَدَلُ الْبَعْضِ

In بَدَلُ الْبَعْضِ, the بَدَل represents only a part of the مُبْدَل مِنْهُ. In other words, the بَدَل does not cover the entire مُبْدَل مِنْهُ but only a portion of it. For example:

I ate the apple, half of it	أَكَلْتُ التُّفَّاحَةَ نِصْفَهَا
I spent the wealth, a quarter of it	صَرَفْتُ الْمَالَ رُبْعَهُ

In the first example, اَلتُّفَّاحَةَ refers to the whole apple, but the intended meaning is only a part of it, namely نِصْفَهَا. Thus, اَلتُّفَّاحَةَ is the مُبْدَل مِنْهُ, and نِصْفَهَا is the بَدَلُ الْبَعْضِ.

In the second example, اَلْمَالَ is the مُبْدَل مِنْهُ (the original thing mentioned). رُبْعَهُ is the بَدَلُ الْبَعْضِ because it only indicates a part of the مَال, not the whole.

3) بَدَلُ الْاِشْتِمَالِ

بَدَلُ الْاِشْتِمَالِ is when the بَدَل has no physical part of the مُبْدَل مِنْهُ but is something related to it, like a quality, attribute, or feature. For example:

أَعْجَبَنِي الْحَدِيْقَةُ لَوْنُهَا
The garden impressed me - its colour

In this example, the word اَلْحَدِيقَةُ is the مُبْدَل مِنْهُ and لَوْنُهَا is the بَدَل. This is an example of بَدَلُ الْاِشْتِمَالِ, because the بَدَل (colour) is not a physical part of the garden itself, but rather something connected to it and belonging to it. The speaker is not praising the garden as a whole, but specifically its colour, which is the intended meaning. Thus, the بَدَل here expresses an aspect related to the original noun without being a part of it.

4) بَدَلُ الْغَلَطِ

بَدَلُ الْغَلَطِ occurs when the speaker, by mistake, utters a wrong word and then immediately corrects himself with another word. In this case, the first word is not intended, while the second one is the actual intended meaning. For example:

سَلَّمْتُ عَلٰى أَبِيْكَ أَخِيْكَ
I greeted your father - actually, your brother

Here, the first word أَبِيْكَ was spoken by mistake, and the actual intended word is أَخِيْكَ. Therefore, the second word becomes بَدَلُ الْغَلَطِ. Thus, in بَدَلُ الْغَلَطِ, the first word is incorrect and unintended, while the second word is the true and intended one.

The بَدَل and the مُبْدَل مِنهُ must agree in gender, number, and case. For example, if the مُبْدَل مِنهُ is a فَاعِل, then the بَدَل will also be مَرْفُوْع. If the مُبْدَل مِنهُ is مَنْصُوْب or مَجْرُوْر, then the بَدَل will also follow the same case.

However, it is not necessary that both be either مَعْرِفَة or both نَكِرَة. Sometimes one is مَعْرِفَة and the other is نَكِرَة and sometimes both are either مَعْرِفَة or نَكِرَة. For example:

جَاءَ زَيْدٌ غُلَامٌ لَكَ
Zayd came - your servant
جَاءَ رَجُلٌ غُلَامٌ لَكَ
A man came - your servant
جَاءَ غُلَامٌ لَكَ زَيْدٌ
A servant of yours came - Zayd

Both the مُبْدَل مِنْهُ and the بَدَل can appear as an اِسْم ظَاهِر or as a ضَمِيْر. For example:

ضَرَبْتُهُ إِيَّاهُ
I struck him - him specifically
عَالَجَ الطَّبِيْبُ الْمَرِيْضَ رَأْسَهُ
The doctor treated the patient - his head

In بَدَلُ الغَلَطِ, the only condition is agreement in إِعْرَاب. That is, the بَدَل and the مُبْدَل مِنْهُ must share the same case ending, and apart from this, there is no other condition.

Lesson 28

Pronoun use with Clarification - إِضْمَارٌ عَلٰى شَرْطِ التَّفْسِيْرِ

The basic structure of a verbal sentence is usually arranged as follows:

فِعْل	فَاعِل	مَفْعُوْل بِهِ
أَكَلَ زَيْدٌ تُفَّاحَةً Zayd ate an apple		

However, the order of the verbal sentence can sometimes change, and the object may come first, making the structure:

مَفْعُوْل بِهِ	فِعْل	فَاعِل
اَلْكِتَابَ قَرَأْتُ The book I read		

And if a pronoun referring to the object is added to the verb, the structure becomes:

مَفْعُوْل بِهِ	فِعْل	فَاعِل	ضَمِيْرُ الْمَفْعُوْلِ بِهِ
اَلْكِتَابَ قَرَأْتُهُ I read the book			

This is what is known as إِضْمَارٌ عَلٰى شَرْطِ التَّفْسِيرِ or *ishtighāl* (اِشْتِغَالٌ). The literal meaning of *ishtighāl* is to be engaged or occupied. In grammar, it refers to the situation where a noun is followed by a verb or something similar to a verb, and this verb includes a pronoun that refers back to that noun. If the verb is acting on this noun in such a way that, were the pronoun removed, the noun would become its

regular object, then such a construction is called *ishtighāl* in grammar.

The act of the verb or verb-like element being 'occupied' by the pronoun rather than the noun is what gives it the name *ishtighāl*. The noun that comes before the verb or verb-like word is called the مَشْغُوْل عَنْهُ (the one that was bypassed). Below are a few more examples:

I helped Zayd	زَيْدًا نَصَرْتُهُ
I helped Zayd's brother	زَيْدًا نَصَرْتُ أَخَاهُ
I saw Zayd in the Mosque	زَيْدًا رَأَيْتُهُ فِي الْمَسْجِدِ

In these examples, Zayd is the مَشْغُوْل عَنْهُ - meaning, the verb after it is already occupied with a pronoun referring back to Zayd. This is what we call *ishtighāl*. The verb is acting on a connected pronoun that refers to the earlier noun.

If we were to remove the word that comes after, then the object would have been Zayd himself. The original sentences would be:

I helped Zayd	نَصَرْتُ زَيْدًا
I helped Zayd's brother	نَصَرْتُ أَخَا زَيْدٍ
I saw Zayd in the Mosque	رَأَيْتُ زَيْدًا فِي الْمَسْجِدِ

If you say: قَرَأْتُ الْكِتَابَ (I read the book) or اَلْكِتَابَ قَرَأْتُ (The book - I read), then neither of these sentences contains *ishtighāl*, because the verb is not occupied with a pronoun referring back to the noun that came before. In both cases, اَلْكِتَابَ is simply the object - coming after the verb in the first sentence and before it in the second.

However, if you say: اَلْكِتَابَ قَرَأْتُهُ (The book - I read it), then *ishtighāl* has indeed occurred. That's because a noun (اَلْكِتَابَ) has come first, and the verb that comes after it (قَرَأْتُ) is acting on a pronoun (هُ) referring back to that noun, making it the object of the verb.

The original form of the sentence: اَلْكِتَابَ قَرَأْتُهُ was قَرَأْتُ الْكِتَابَ قَرَأْتُهُ. The original form of the sentence: زَيْدًا نَصَرْتُهُ was نَصَرْتُ زَيْدًا نَصَرْتُهُ. The verb قَرَأْتُ that comes before الْكِتَابَ has been omitted because the word that follows is clarifying it. Similarly, the verb نَصَرْتُ before Zayd has also been omitted because the word that follows is clarifying it. In such cases, omitting the verb that comes first is considered obligatory. An example of this can also be found in the Qur'ān:

"And the moon - We have ordained for it phases"	وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ

The original sentence is: قَدَّرْنَا الْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ. Here, the first occurrence of قَدَّرْنَا has been omitted, because the one that comes after it - قَدَّرْنَاهُ - is explaining it.

The إِعْرَاب of the مَشْغُوْل عَنْهُ:

The إِعْرَاب of the مَشْغُوْل عَنْهُ can vary. Sometimes it must be مَرْفُوْع, sometimes it must be مَنْصُوْب, and sometimes both are permissible.

1) مَرْفُوْع وَاجِب

When the مَشْغُوْل عَنْهُ is preceded by particles that require the noun after them to be in the مَرْفُوْع case, then in such cases رَفْعٌ is obligatory. For example:

خَرَجْتُ مِنَ الْبَيْتِ فَإِذَا الْأَصْدِقَاءُ رَأَيْتُهُمْ
I came out of the house, and then (suddenly) the friends - I saw them

In the example above, the word اَلْأَصْدِقَاءُ (the friends) comes after فَإِذَا, and since فَإِذَا is one of the particles after which the noun must be in the مَرْفُوْع case, the مَشْغُوْل عَنْهُ must also be مَرْفُوْع.

2) مَنْصُوْب وَاجِب

When the مَشْغُوْل عَنْهُ is preceded by such particles that only enter upon verbs, then in that case, نَصْبٌ becomes obligatory as well. For example, the conditional words like: إِنْ، لَوْ، حَيْثُمَا، مَتَى and others.

إِنِ الْمَسْجِدَ دَخَلْتَهُ فَلَا تَرْفَعْ صَوْتَكَ
If you enter the mosque then do not raise your voice

The example above was originally: إِنْ دَخَلْتَ الْمَسْجِدَ دَخَلْتَهُ فَلَا تَرْفَعْ صَوْتَكَ. The first occurrence of دَخَلْتَ has been omitted, because the one that comes after it is explaining it.

3) Both مَرْفُوْع and مَنْصُوْب are permissible

This applies in situations where neither of the two earlier cases (مَنْصُوْب وَاجِب or مَرْفُوْع وَاجِب) apply. In such cases, both are permissible.

For example: حَامِدٌ دَعَوْتُهُ (I called Ḥāmid). In this case, حَامِدٌ may be read as مَرْفُوْع - making it the مُبْتَدَأ and the rest of the sentence becomes the خَبَر.

Alternatively, it may be read as مَنْصُوْب with an implied/omitted verb before it. For example: حَامِدًا دَعَوْتُهُ was originally: دَعَوْتُ حَامِدًا دَعَوْتُهُ (I called Ḥāmid - I called him). In this scenario, the مَشْغُوْل عَنْهُ comes before the implied verb, and the verb is understood (omitted), so مَنْصُوْب becomes acceptable too.

Lesson 29

Exceptions - اَلْمُسْتَثْنٰى

اَلْمُسْتَثْنٰى is that noun which, by means of a حَرْفُ الْاِسْتِثْنَاءِ, is separated from the ruling applied to what came before it. It refers to the exclusion of something from a general statement, carrying the meaning of 'except'.

The word that comes before a حَرْفُ الْاِسْتِثْنَاءِ is called اَلْمُسْتَثْنٰى مِنْهُ, and the word that comes after it is called اَلْمُسْتَثْنٰى.

اَلْمُسْتَثْنٰى is of two types:

1) اَلْمُسْتَثْنَى الْمُتَّصِلُ - connected exception
2) اَلْمُسْتَثْنَى الْمُنْفَصِلُ - disconnected exception

The حُرُوفُ الْاِسْتِثْنَاءِ are as follows:

لَا يَكُوْنُ	لَيْسَ	مَا خَلَا	مَا عَدَا	عَدَا	حَاشَا	خَلَا	سِوَاءَ	سِوٰى	غَيْرُ	إِلَّا

إِلَّا

1) اَلْمُسْتَثْنَى الْمُتَّصِلُ - connected exception

This is when the اَلْمُسْتَثْنٰى is of the same category as the اَلْمُسْتَثْنٰى مِنْهُ, meaning the thing excluded belongs to the same type as what it is excluded from. For example:

The men came, except Zayd	حَضَرَ الرِّجَالُ إِلَّا زَيْدًا

In this sentence, زَيْدًا is مَنْصُوْب because of إِلَّا. The rule is that if the مُسْتَثْنٰى مُتَّصِل comes after إِلَّا, and the مُسْتَثْنٰى مِنْهُ is mentioned, and the statement is positive (i.e., not negation and not an interrogative implying negation), then the مُسْتَثْنٰى will be in the مَنْصُوْب case, as in the example above. An example from the Qur'ān:

"From it they drank, except a few"	فَشَرِبُوْا مِنْهُ إِلَّا قَلِيْلًا

In this verse, فَشَرِبُوْا مِنْهُ is an affirmative statement, and the مُسْتَثْنٰى مِنْهُ is mentioned, and the مُسْتَثْنٰى comes after إِلَّا. Therefore, the مُسْتَثْنٰى is in the مَنْصُوْب case.

In a مُسْتَثْنٰى مُتَّصِل, if the statement is not affirmative, and the مُسْتَثْنٰى مِنْهُ is mentioned, there are two possibilities for its إِعْرَاب:

a) You may read it as مَنْصُوْب
b) You may follow the إِعْرَاب of the مُسْتَثْنٰى مِنْهُ

For example:

No one stood except Zayd	مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ
No one stood except Zayd	مَا قَامَ أَحَدٌ إِلَّا زَيْدًا

In both these sentences, the statement is negative and the مُسْتَثْنٰى مِنْهُ is mentioned (أَحَدٌ). Therefore, the مُسْتَثْنٰى after إِلَّا can be مَنْصُوْب or it can follow the إِعْرَاب of the مُسْتَثْنٰى مِنْهُ and be مَرْفُوْع.

In a مُسْتَثْنٰى مُتَّصِل, if the statement is negative and the مُسْتَثْنٰى مِنْهُ is not mentioned, then the إِعْرَاب of the مُسْتَثْنٰى will follow the implied مُسْتَثْنٰى مِنْهُ. For example:

No (one) stood except Bakr	مَا قَامَ إِلَّا بَكْرٌ

In this sentence, أَحَدٌ (the مُسْتَثْنٰى مِنْهُ) is omitted, and it is مَرْفُوْع, so بَكْرٌ is also مَرْفُوْع . Another example:

Do not say (anything) except the truth	لَا تَقُوْلُوْا إِلَّا الْحَقَّ

In this sentence, شَيْئًا (the مُسْتَثْنٰى مِنْهُ) is omitted and it is مَنْصُوْب, and therefore الْحَقَّ (the مُسْتَثْنٰى) is also مَنْصُوْب.

2) اَلْمُسْتَثْنَى الْمُنْفَصِلُ - disconnected exception

A مُسْتَثْنًى مُنْفَصِل (disconnected exception) is when the مُسْتَثْنًى is not from the same category as the مُسْتَثْنًى مِنْهُ. In this case, the word after إِلَّا will always be مَنْصُوْب. For example:

The people came to me, except a camel	جَاءَنِي الْقَوْمُ إِلَّا جَمَلًا

In this example, the camel is not from the same category as the people. جَمَلًا is the مُسْتَثْنًى, and اَلْقَوْمُ is the مُسْتَثْنًى مِنْهُ, but they are not of the same category. Therefore, جَمَلًا is مَنْصُوْب. Another example:

All the angels prostrated except Iblīs	سَجَدَ الْمَلَآئِكَةُ إِلَّآ إِبْلِيْسَ

In this sentence, إِبْلِيْسَ is the مُسْتَثْنًى, and اَلْمَلَآئِكَةُ is the مُسْتَثْنًى مِنْهُ. Iblīs is not from the category of angels but from the *jinn*, so this is a مُسْتَثْنًى مُنْفَصِل. Therefore, إِبْلِيْسَ is مَنْصُوْب.

خَلَا and عَدَا

If the مُسْتَثْنًى comes after خَلَا or عَدَا, it will be مَنْصُوْب. For example:

All the cars arrived except one car	وَصَلَتِ السَّيَّارَاتُ عَدَا سَيَّارَةً
All the books were placed except one book	وُضِعَتِ الْكُتُبُ خَلَا كِتَابًا

غَيْرُ، سِوٰى، سِوَاءَ

If the مُسْتَثْنًى is expressed using غَيْرُ، سِوٰى or سِوَاءَ, then the مُسْتَثْنًى will be in the مَجْرُوْر case. For example:

The travellers returned, except Khālid	عَادَ الْمُسَافِرُوْنَ غَيْرُ خَالِدٍ
I read the books, except one book	قَرَأْتُ الْكُتُبَ سِوٰى كِتَابٍ

حَاشَا

When the مُسْتَثْنٰى comes after حَاشَا, some scholars hold that it will be مَجْرُوْر, while others hold that it will be مَنْصُوْب. For example:

حَضَرَ الْقَوْمُ حَاشَا عَلِيٍّ	The people attended, except for ʿAlī
حَضَرَ الْقَوْمُ حَاشَا عَلِيًّا	The people attended, except for ʿAlī

مَا عَدَا، مَا خَلَا، لَيْسَ، لَا يَكُوْنُ

When the مُسْتَثْنٰى comes after any of the four exceptions above, it is always مَنْصُوْب. For example:

حَضَرَ الطُّلَّابُ مَا عَدَا طَالِبًا	All the students attended, except one student
سَقَطَتِ الْأَشْجَارُ مَا خَلَا شَجَرَةً	All the trees fell, except one tree

Lesson 30

The Vocative - اَلْمُنَادٰى

The vocative is used in Arabic to call, summon, or merely address someone or something. It generally consists of a حَرْفُ النِّدَاءِ (vocative particle) and the person or thing addressed, i.e., اَلْمُنَادٰى, whether singular or plural.

Vocative particles include:

أَه	وَ	آي	آ	هَيَا	أَيَا	أَيْ	يَا

The اَلْمُنَادٰى falls into several categories, with each category having its own specific rules.

1) If the مُنَادٰى is a singular definite noun (مُفْرَد مَعْرِفَة) or a singular specific indefinite noun (مُفْرَد نَكِرَة مُعَيَّن), it will be مَرْفُوْع and the *tanwīn* is dropped. For example:

يَا حَامِدُ - O Ḥāmid (singular definite)

يَا رَجُلُ - O man (singular specific indefinite)

2) If the مُنَادٰى is an indefinite non-specific noun (نَكِرَة غَيْر مُعَيَّن), it will be مَنْصُوْب. For example:

O man, take my book	يَا رَجُلًا خُذْ كِتَابِيْ

In the sentence above, the word رَجُلًا is an indefinite, non-specific vocative. This means the speaker is not calling a particular man they know; rather, they are addressing any man at all who happens to hear them.

3) If the مُنَادٰى has لَامُ الْاِسْتِغَاثَةِ (the ل used for seeking help) attached to it, it will be read in the مَجْرُوْر case. For example:

O teacher, help!	يَا لَلْمُعَلِّمِ

4) If an أَلِفُ الْاِسْتِغَاثَةِ is added to the end of the word, it will be مَنْصُوْب. For example:

O teacher, help!	يَا مُعَلِّمَا

5) If the مُنَادىٰ is مُضَاف or something that resembles a مُضَاف, it will be in the مَنْصُوْب case. For example:

O servant of Allāh	يَا عَبْدَ اللهِ
O People of the Book	يَا أَهْلَ الْكِتَابِ
O one carrying a book	يَا حَامِلًا كِتَابًا

6) If the مُنَادىٰ is a definite noun with الْ, then between the vocative particle and the noun, the words أَيُّهَا or أَيَّتُهَا will be inserted. For example:

"O Messenger"	يَآ أَيُّهَا الرَّسُولُ
"O you who have believed"	يَآ أَيُّهَا الَّذِيْنَ اٰمَنُوْا
"O content soul"	يَآ أَيَّتُهَا النَّفْسُ الْمُطْمِئَنَّةُ

However, the name of Allāh ﷻ is an exception. If calling upon Allāh ﷻ, we do not say يَآ أَيُّهَا اللهُ. Instead, the vocative particle is replaced with a مِيْم مُشَدَّد:

O Allāh	اَللّٰهُمَّ

7) Sometimes the vocative particle (حَرْفُ النِّدَاءِ) is omitted. For example:

"O Yūsuf, turn away from this"	يُوْسُفُ أَعْرِضْ عَنْ هٰذَا
(Originally: يَا يُوْسُفُ)	
Peace be upon you, O Prophet	اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
(Originally: يَآ أَيُّهَا النَّبِيُّ)	

8) If the مُنَادىٰ is a singular definite noun and is followed by a word like ابْن or بِنْت, the مُنَادىٰ alongside the word after it will be مَنْصُوْب, and the following proper noun will be مَجْرُوْر because it is a مُضَاف إِلَيْهِ. For example:

O Khālid, son of Bakr	يَا خَالِدَ بْنَ بَكْرٍ
O Maryam, daughter of 'Abdullāh	يَا مَرْيَمَ بِنْتَ عَبْدِ اللهِ

9) If the مُنَادىٰ is words like غُلَامٌ، رَبٌّ، أُمٌّ and they appear with the attached pronoun ياء, then it can be read in four ways:

يَا رَبِّيْ	يَا رَبِّيَ	يَا رَبِّ	يَا رَبَّا
يَا غُلَامِيْ	يَا غُلَامِيَ	يَا غُلَامِ	يَا غُلَامًا
يَا أُمِّيْ	يَا أُمِّيَ	يَا أُمِّ	يَا أُمَّا

In يَا أَبِي and يَا أُمِّي, the ياء can be replaced with a تاء. For example:

يَا أُمَّتِ - O my mother	يَا أَبَتِ - O my father

10) Sometimes the final letter of the مُنَادىٰ is dropped to make pronunciation lighter. This omission is called تَرْخِيْم (shortening). It means dropping the last letter of the مُنَادىٰ, and it can be done in two ways:

a) Dropping the final letter and keeping the preceding vowel as it is. For example:

يَا عَبَّا	⟸	عَبَّاسٌ
يَا حَامِ	⟸	حَامِدٌ
يَا فَاطِمَ	⟸	فَاطِمَةُ

b) Dropping the final letter and then treating the word as a singular definite noun when the particle of vocative is added - that is, making it مَرْفُوْع. For example:

يَا عَبُّ	⟸	عَبَّاسٌ
يَا حَامُ	⟸	حَامِدٌ
يَا فَاطِمُ	⟸	فَاطِمَةُ

However, this shortening (تَرْخِيْم) is not applicable to every word; rather, it occurs in two types of words: All feminine words that end with a *tāʾ marbūṭah* and all names consisting of four or more letters that contain extra (non-root) letters.

11) When someone is called to express grief or show pain, this act is called نُدْبَة. The person or thing being called in this manner is called مَنْدُوْب.

In such a case, يَا or وَا can be added before the noun and ه is added at the end in some cases. For example:

O my mother!	يَا أُمَّاه / وَا أُمَّاه
O my grief!	وَا أَسَفَاهُ / يَا أَسَفَاه

Lesson 31

Particles of Tafsīr - حُرُوْفُ التَّفْسِيْرِ

The function of حُرُوْفُ التَّفْسِيرِ is to clarify the meaning of what comes before them. In the Arabic language, there are two حُرُوْفُ التَّفْسِيْرِ: أَيْ and أَنْ. The word or sentence before the حَرْفُ التَّفْسِيْرِ is the مُفَسَّرٌ (*mufassar*), the word or sentence after it is the مُفَسِّرٌ (*mufassir*), and the entire sentence is called a جُمْلَة تَفْسِيرِيَّة.

1) أَيْ

The word أَيْ means 'that is' or 'it means'. This حَرْف clarifies the meaning of what precedes it. Whether the following part is a single word (مُفْرَد) or a sentence (جُمْلَة), this حَرْف is used to explain both.

For example:

رَكِبْتُ جَوَادًا أَيْ حِصَانًا	I rode a steed - meaning, a horse
رَكِبَ بِسَيْفِهِ أَيْ: سَيْفُهُ مَعَهُ	He mounted with his sword - meaning, the sword was with him

2) أَنْ

The word أَنْ (that) is called أَنْ مُفَسِّرَة. This particle is used exclusively to explain whole sentences. This type of أَنْ appears quite frequently in the Qur'ān. For example:

فَأَوْحَيْنَآ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا
"So, We inspired him (saying): "Construct the ship under Our Eyes and under Our Revelation"

وَنُوْدُوْٓا أَنْ تِلْكُمُ الْجَنَّةُ أُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ
And they will be called: "This is Paradise, which you have been made to inherit for what you used to do"

أَنْ مُفَسِّرَة occurs only when three conditions are met:

a) There is no حَرْفُ جَرٍّ before أَنْ. For example:

كَتَبْتُ إِلَيْهِ بِأَنْ يَجْتَهِدَ
I wrote to him that he should strive
أَمَرْتُهُ لِأَنْ يَكْتُبَ
I commanded him to write

In the examples above, the أَنْ is not مُفَسِّرَة, rather, it is considered أَنْ نَاصِبَة.

b) The second condition is that the sentence before أَنْ مُفَسِّرَة must be a complete sentence. An example of an incomplete sentence is:

وَاٰخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
And the conclusion of our call is that all praise is due to Allāh, Lord of the worlds

In the example above, أَنْ will not be أَنْ مُفَسِّرَة, but rather أَنْ مُخَفَّفَة مُهْمَلَة, because the sentence before أَنْ is not complete.

c) The third condition is that after أَنْ, there should be a complete sentence. For example, instead of saying:

أَوْحَيْنَا إِلَيْهِ كَلَامًا أَنْ خِطَابًا

It should be said:

أَوْحَيْنَا إِلَيْهِ كَلَامًا أَيْ خِطَابًا
We revealed to him words, that is, a speech

Lesson 32

Particles of Oath - حُرُوْفُ الْقَسَمِ

An oath is used to add emphasis and strength speech. A sentence including an oath consists of three parts:

(1) حَرْفُ الْقَسَمِ	(2) اَلْمُقْسَمُ بِهِ	(3) جَوَابُ الْقَسَمِ
Particle of oath	The sworn-by	The response to the oath

For example:

وَاللهِ لَنْ نَتْرُكَكُمْ
By Allāh, we will never leave you

In this sentence, وَ is the حَرْفُ الْقَسَمِ, اَللهِ is the اَلْمُقْسَمُ بِهِ in the مَجْرُوْر case, and لَنْ نَتْرُكَكُمْ is the جَوَابُ الْقَسَمِ.

1) The حُرُوْفُ الْقَسَمِ are three:

وَ	بِ	تَ

All three are originally حُرُوْفُ الْجَرِّ and make the noun after it مَجْرُوْر. The و and ب are general, while the ت is used exclusively for taking an oath by the name of Allāh ﷻ.

2) The اَلْمُقْسَمُ بِهِ is used only with the name of Allāh ﷻ, meaning it refers to Allāh Himself or to words that indicate His essence or His attributes.
3) The جَوَابُ الْقَسَمِ can be either a verbal sentence or a nominal sentence. If it is an affirmative nominal sentence, it must be emphasised with إِنَّ or with لَامُ التَّأْكِيْدِ or both together. For example:

وَاللهِ إِنَّ الصَّادِقَ مَأْجُوْرٌ
By Allāh, the truthful person is rewarded
وَاللهِ إِنَّ الصَّادِقَ لَمَأْجُوْرٌ
By Allāh, the truthful person is certainly rewarded

In the first sentence, the oath's response is an affirmative nominal sentence emphasised with إِنَّ alone, while in the second it is emphasised with both إِنَّ and لَامُ التَّأْكِيْدِ, so no further emphasis is required. On the other hand, if the oath's response is a negative nominal sentence, it does not require إِنَّ at all. For example:

وَاللهِ لَا فَوْزَ إِلَّا بِالصَّبْرِ
By Allāh, there is no success except through patience

If the oath's response is an affirmative verbal sentence in the present tense, then the verb must be joined with the لَامُ التَّأْكِيْدِ to emphasise the oath's response.

وَاللهِ لَأَصُوْمَنَّ غَدًا
By Allāh, I will certainly fast tomorrow

If the verb is in the past tense, it can be emphasised with both لَامُ التَّأْكِيْدِ and قَدْ. In such sentences, قَدْ can also be used for emphasis. For example:

تَاللهِ لَقَدْ اٰثَرَكَ اللهُ عَلَيْنَا
"By Allāh, certainly has Allāh preferred you over us"
تَاللهِ قَدْ نَصَحْتُكَ
By Allāh, I have indeed advised you

If the oath's response is a negative verbal sentence, then it does not require any emphasis. For example:

وَاللهِ لَا أَتْرُكُ صَلَاتِيْ
By Allāh, I will not abandon my prayer

Sometimes an oath and a conditional sentence are combined in one sentence, in which case the response will follow the rules of whichever comes first. If the condition precedes the oath, the response will follow the rules of the conditional sentence; and if the oath precedes the condition, the response will follow the rules of the oath. For example:

إِنْ تُحَافِظْ عَلَى الصَّلَاةِ وَاللهِ تَنْجَحْ
If you guard the prayer, by Allāh, you will succeed
وَاللهِ إِنْ تُحَافِظْ عَلَى الصَّلَاةِ لَتَنْجَحَنَّ
By Allāh, if you guard the prayer, you will certainly succeed

In the first sentence, the response is مَجْزُوْم because the speech begins with the conditional particle and the conditional verb. In the second sentence, the response is emphasised with لَامُ التَّأْكِيْدِ and نُوْنُ التَّأْكِيْدِ because the sentence begins with the particle of oath and the اَلْمُقْسَمُ بِهِ.

Lesson 33

Particles of Affirmation - حُرُوْفُ الْإِيْجَابِ

حُرُوْفُ الْإِيجَابِ are those particles used to respond to a question, objection, invitation, or message, and they are also called حُرُوْفُ الْجَوَابِ. These particles are six:

نَعَمْ	بَلٰى	أَجَلْ	إِيْ	جَيْرِ	إِنَّ

1) نَعَمْ

This particle is used to affirm the preceding statement, whether that statement is positive or negative, declarative or interrogative. For example:

Did Bakr come?	أَجَاءَ بَكْرٌ؟
Did Khālid not stand?	أَلَمْ يَقُمْ خَالِدٌ؟
Ḥāmid went to the school	ذَهَبَ حَامِدٌ إِلَى الْمَدْرَسَةِ
Saʿīd did not attend the class	سَعِيْدٌ لَمْ يَحْضُرْ فِي الْفَصْلِ

In all these cases, نَعَمْ is said when the answer is meant to affirm. In other words, نَعَمْ removes the negation and conveys affirmation.

2) بَلٰى

This particle is used after a negative sentence to remove its negation, thus making the meaning affirmative. It changes the meaning from negative to positive, whether the sentence is declarative or interrogative. For example:

Am I not your Lord?	أَلَسْتُ بِرَبِّكُمْ
Did Ḥāmid not go to the school?	أَلَمْ يَذْهَبْ حَامِدٌ إِلَى الْمَدْرَسَةِ؟

In all such cases, بَلٰى ends the negation and affirms the meaning.

3) إِيْ

This particle is used to affirm something that has been asked using an interrogative word, and the response must be accompanied by an oath. For example:

Did you perform the prayer?	هَلْ أَدَّيْتَ الصَّلَاةَ؟
إِيْ وَاللهِ أَدَّيْتُ Yes, by Allāh ﷻ, I performed it	
Did you read the book?	هَلْ قَرَأْتَ الْكِتَابَ؟
إِيْ وَاللهِ مَا قَرَأْتُ Yes, by Allāh ﷻ, I did not read it	

The particle إِيْ can be used to affirm or negate a question. While it may feel contradictory in English, in Arabic it is not. إِيْ is not saying "yes" to the action itself; rather, it is saying "yes" to the truth of the statement that follows in the oath.

4) أَجَلْ، جَيْرِ، إِنَّ

These three particles are used to confirm or verify a statement. For example, if someone says:

The boy went to the school	ذَهَبَ الْوَلَدُ إِلَى الْمَدْرَسَةِ

You can respond with أَجَلْ, جَيْرِ, or إِنَّ, all meaning 'correct' or 'indeed', i.e., affirming that the boy did go to school. However, جَيْرِ and إِنَّ are rarely used in this context and are not as common as أَجَلْ.

Verbs of Thought - أَفْعَالُ الْقُلُوْبِ

قُلُوْبٌ is the plural of قَلْبٌ, which means “heart”. These verbs are called “verbs of the heart” because they involve meanings of certainty (يَقِيْن) and probability (ظَنّ), both of which are related to the heart.

For this reason, they are termed أَفْعَالُ الْقُلُوْبِ. They are also known as أَفْعَالُ الشَّكِّ وَالْيَقِيْنِ, since the verbs included in this category express either ظَنّ or يَقِيْن. Some verbs of ظَنّ can at times imply يَقِيْن.

The أَفْعَالُ الْقُلُوْبِ enter upon a جُمْلَة اِسْمِيَّة and make both of its parts (مُبْتَدَأ and خَبَر) مَنْصُوْب. In this way, the مُبْتَدَأ becomes the first object (مَفْعُوْل أَوَّل), and the خَبَر becomes the second object (مَفْعُوْل ثَان).

The أَفْعَالُ الْقُلُوْبِ are seven in number:

عَلِمْتُ	رَأَيْتُ	وَجَدْتُّ	ظَنَنْتُ	حَسِبْتُ	خِلْتُ	زَعَمْتُ
I knew	I saw	I found	I thought	I reckoned	I imagined	I claimed

Among these, the first three verbs indicate يَقِيْن. For example:

عَلِمْتُ زَيْدًا مُجْتَهِدًا	I knew that Zayd was hardworking
رَأَيْتُ الطَّالِبَ نَاجِحًا	I saw that the student was successful
وَجَدْتُّ الْكِتَابَ مُفِيْدًا	I found the book to be beneficial

The connection of these three verbs is with the heart, and from them arises a meaning of certainty. The next three verbs indicate ظَنّ (probability) or شَكّ (doubt). For example:

ظَنَنْتُ عَلِيًّا مُسَافِرًا	I thought ʿAlī was travelling
حَسِبْتُ الْكِتَابَ جَدِيْدًا	I considered the book to be new
خِلْتُ الْمَكَانَ خَالِيًا	I imagined the place was empty

These three verbs also have a connection to the heart, and they carry the meaning of probability and doubt. The seventh and last verb is a

shared verb, sometimes indicating يَقِيْن and sometimes ظَنّ. For example:

I considered Hāmid to be a poet	زَعَمْتُ حَامِدًا شَاعِرًا
I considered Hāmid to be an engineer	زَعَمْتُ حَامِدًا مُهَنْدِسًا

With the أَفْعَالُ الْقُلُوْبِ, it is necessary to bring both objects together. It is not permissible to mention one and omit the other. Either both will be present, or neither will be.

In some cases, the action of the أَفْعَالُ الْقُلُوْبِ becomes void both in wording and in meaning - this is called إِلْغَاء (to cancel). In other cases, the action becomes void only in wording - this is called تَعْلِيْق (suspension). There are two forms of إِلْغَاء. In both of these forms, the action of أَفْعَالُ الْقُلُوْبِ ends, both in the literal sense and in the semantic sense.

a) When the فِعْلُ الْقَلْبِ comes after the مُبْتَدَأ and خَبَر. For example:

Ḥāmid is knowledgeable, I knew	حَامِدٌ عَالِمٌ عَلِمْتُ

This is describing the first form of إِلْغَاء, where the verb comes after a complete nominal sentence and has no grammatical or semantic effect.

b) When the فِعْلُ الْقَلْبِ comes in between the مُبْتَدَأ and خَبَر. For example:

Ḥāmid, I knew, is knowledgeable	حَامِدٌ عَلِمْتُ عَالِمٌ

This is the second form of إِلْغَاء, where the verb is inserted between the two parts of a nominal sentence and has no grammatical or semantic effect - the إِعْرَاب of the مُبْتَدَأ and خَبَر remains unchanged.

There are three forms of تَعْلِيْق. In these three forms, the grammatical action of the أَفْعَالُ الْقُلُوْبِ is completely void in wording, but not in meaning.

a) When a particle of negation comes before the مُبْتَدَأ and خَبَر. For example:

I knew that Ḥāmid is not knowledgeable	عَلِمْتُ مَا حَامِدٌ عَالِمٌ

b) When a particle of interrogation comes before the مُبْتَدَأ and خَبَر. For example:

I thought - is Ḥāmid standing or Bakr?	ظَنَنْتُ أَحَامِدٌ قَائِمٌ أَوْ بَكْرٌ؟

c) When لَامُ الْاِبْتِدَاءِ comes before the مُبْتَدَأ and خَبَر. For example:

I knew that indeed Ḥāmid is knowledgeable	عَلِمْتُ لَحَامِدٌ عَالِمٌ

When the action is void in meaning and wording, the meaning is clear; but when the action is void only in wording, it means that in such a case the مُبْتَدَأ and خَبَر will be مَنْصُوْب in meaning. In other words, while the مُبْتَدَأ and خَبَر remain in the مَرْفُوْع form, they are treated as مَفْعُوْل أَوَّل and مَفْعُوْل ثَان in meaning. For example: it is permissible to conjoin a nominal sentence to them in the مَنْصُوْب sense. For example:

عَلِمْتُ لَحَامِدٌ قَائِمٌ وَرَاشِدًا قَاعِدًا
I knew that indeed Ḥāmid is standing and Rāshid is sitting

It should also be kept in mind that if ظَنَنْتُ carries the meaning of اِتَّهَمْتُ (I accused), عَلِمْتُ carries the meaning of عَرَفْتُ (I recognised), رَأَيْتُ carries the meaning of أَبْصَرْتُ (I saw with the eyes), and وَجَدْتُّ carries the meaning of أَصَبْتُ (I found/obtained), then these verbs will be transitive to a single object only and will not be considered أَفْعَالُ الْقُلُوْبِ. For example:

I recognised Hāmid	عَلِمْتُ حَامِدًا
I found Bakr	وَجَدْتُّ بَكْرًا

Lesson 35

Verbs of Transformation and Conversion - أَفْعَالُ التَّحْوِيْلِ وَ التَّصْيِيْرِ

أَفْعَالُ التَّحْوِيْلِ وَالتَّصْيِيْرِ are verbs that indicate a change in the state of something. Just like you learnt in the previous lesson, أَفْعَالُ التَّحْوِيْلِ وَ التَّصْيِيْرِ also require two مَفْعُوْل, which were originally a مُبْتَدَأ and a خَبَر.

There are seven أَفْعَالُ التَّحْوِيْلِ:

حَوَّلَ	جَعَلَ	اِتَّخَذَ	رَدَّ	تَرَكَ	صَيَّرَ
To change	To make	To take	To return	To leave	To make

All these verbs indicate the change of something from one state to another. All these verbs carry the meaning of تَحْوِيل (changing or transforming). For example:

The blacksmith made the iron into a door	صَيَّرَ الْحَدَّادُ الْحَدِيْدَ بَابًا
"On it falls heavy rain which leaves it bare"	فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا
The tailor turned the fabric into a garment	رَدَّ الْخَيَّاطُ الْقُمَاشَ ثَوْبًا
"And Allāh took Ibrāhīm as a (close) friend"	وَاتَّخَذَ اللهُ إِبْرَاهِيْمَ خَلِيْلًا
"And we made the night a covering"	وَجَعَلْنَا اللَّيْلَ لِبَاسًا
The carpenter turned the wood into a chair	حَوَّلَ النَّجَّارُ الْخَشَبَ كُرْسِيًّا

If these verbs are used in their original meaning, they will not take two مَفْعُوْل, nor will they be inserted in a مُبْتَدَأ and خَبَر structure. For example, the original meaning of رَدَّ is 'to return'. If it is used in this meaning, we would say: رَدَدْتُّ الْكِتَابَ إِلَى صَدِيْقِيْ (I returned the book to my friend). Likewise, the original meaning of تَرَكَ is 'to leave', so if it is used in that meaning, we would say: تَرَكْتُ الجَهْلَ (I abandoned ignorance).

Lesson 36

Verbs of Praise and Blame - أَفْعَالُ الْمَدْحِ وَالذَّمِّ

In the Arabic language, there are certain verbs that are specifically formulated to praise or criticise a person, animal, or inanimate object. These are called أَفْعَالُ الْمَدْحِ وَالذَّمِّ. They are two in number: نِعْمَ and بِئْسَ.

نِعْمَ is used for praise, and بِئْسَ is used for criticism. For example:

نِعْمَ أَجْرُ الْعٰمِلِيْنَ	*"Excellent is the reward of the workers"*
بِئْسَ الْقَوْلُ شَهَادَةُ الزُّوْرِ	How evil is false testimony

Both of these are فِعْل جَامِدٌ, meaning they do not have present or imperative forms. نِعْمَ is used for praise, and بِئْسَ for blame. In both verbs, only one pattern of conjugation is used – الْفِعْلُ الْمَاضِي form. They only appear in the singular form; however, they can change from masculine to feminine. For example:

نِعْمَ الصِّفَةُ الْأَمَانَةُ	Trustworthiness is an excellent quality
نِعْمَتِ الصِّفَةُ الْأَمَانَةُ	Trustworthiness is an excellent quality

The subject (فَاعِل) of نِعْمَ and بِئْسَ can appear in several forms:

a) The فَاعِل is introduced with ال (definite article). For example:

نِعْمَ الرَّجُلُ الصَّادِقُ	Excellent is the truthful man
بِئْسَ اِلاسْمُ الْفُسُوْقُ بَعْدَ الْإِيْمَانِ	*"Wretched is the name of disobedience after (one's) faith"*

b) In both verbs, the فَاعِل can be a noun that is in an إِضَافَة construction, where the second term is definite. For example:

نِعْمَ جَزَاءُ الْمُتَّقِيْنَ الْجَنَّةُ	Excellent is the reward of the righteous - Paradise
بِئْسَ أَمِيْرُ الْقَوْمِ الْخَائِنُ	Evil is the leader of a people who is treacherous

c) It may be a noun that is in an إِضَافَة construction to another noun, which itself is in an إِضَافَة construction with a noun that has the definite article ال. For example:

Excellent is the fruit of the deeds of the righteous - Paradise	نِعْمَ ثَمَرَةُ أَعْمَالِ الصَّالِحِيْنَ الْجَنَّةُ
What a terrible recompense for the deeds of the disbelievers - the Fire	بِئْسَ جَزَاءُ أَعْمَالِ الْكُفَّارِ النَّارُ

d) The فَاعِل can be an implied pronoun whose ambiguity is clarified by a تَمْيِيز that follows it. For example:

Excellent as a deed is charity	نِعْمَ عَمَلًا الصَّدَقَةُ
Evil as a friend is the one who does not tell the truth	بِئْسَ صَدِيْقًا مَنْ لَا يَصْدُقُ

e) The فَاعِل can be a relative pronoun such as مَا or مَنْ. For example:

Excellent is that by which you act with justice	نِعْمَ مَا تَعْمَلُ بِهِ الْعَدْلُ
Evil is the one who consumes the wealth of the orphan	بِئْسَ مَنْ يَأْكُلُ مَالَ الْيَتِيْمِ

f) The فَاعِل can be an اِسْم مَوْصُوْل such as اَلَّذِيْ. For example:

Excellent is the one who honours his guest	نِعْمَ الَّذِيْ يُكْرِمُ ضَيْفَهُ
Evil is the one who betrays his trust	بِئْسَ الَّذِيْ يَخُوْنُ أَمَانَتَهُ

اَلْمَخْصُوْصُ بِالْمَدْحِ وَالذَّمِّ

The thing or person whose praise is intended is called اَلْمَخْصُوْصُ بِالْمَدْحِ and the thing or person whose criticism is intended is called اَلْمَخْصُوْصُ بِالذَّمِّ. The اَلْمَخْصُوْص is originally a مُبْتَدَأ and everything before it (the verb, فَاعِل, and related words) forms the خَبَر. For example:

The best friend is a book	نِعْمَ الصَّدِيْقُ الْكِتَابُ

In the previous sentence, اَلْكِتَابُ is a delayed مُبْتَدَأ (مُؤَخَّر مُبْتَدَأ) and نِعْمَ along with its فَاعِل الصَّدِيْقُ functions as the خَبَر مُقَدَّم. The sentence could also be rearranged as:

A book is indeed an excellent friend	اَلْكِتَابُ نِعْمَ الصَّدِيْقُ

Sometimes the اَلْمَخْصُوْصُ بِالذَّمِّ or اَلْمَخْصُوْصُ بِالْمَدْحِ is omitted, but it is understood from the context. For example:

"And the earth We have spread out, and excellent is the preparer"	وَالْأَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمَاهِدُوْنَ
"Excellent is the protector, and Excellent is the helper"	نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

In the first verse, the omitted اَلْمَخْصُوْص is نَحْنُ (we), and in the second verse, it is هُوَ (he).

The اَلْمَخْصُوْصُ بِالذَّمِّ or اَلْمَخْصُوْصُ بِالْمَدْحِ usually come after the فَاعِل and are in the مَرْفُوْع case. They must agree with the فَاعِل in number (singular, dual, plural) and gender (masculine, feminine). For example:

Excellent is the student Aḥmad	نِعْمَ الطَّالِبُ أَحْمَدُ
Excellent are the two loyal friends	نِعْمَ الصَّدِيْقَانِ الْوَفِيَّانِ
Excellent are the righteous teachers	نِعْمَ الْمُعَلِّمُوْنَ الصَّالِحُوْنَ

The اَلْمَخْصُوْصُ بِالذَّمِّ or اَلْمَخْصُوْصُ بِالْمَدْحِ cannot be placed between the verb and the فَاعِل. However, they may be placed before the verb. For example:

Zayd is an excellent man	زَيْدٌ نِعْمَ الرَّجُلُ

نِعْمَ can also mean حَبَّذَا (how excellent), and in usage it functions like نِعْمَ. If the word لَا is added at the beginning, it changes the meaning to بِئْسَ (how evil). سَاءَ is another verb that can be used in place of بِئْسَ and follows the same rules. For example:

How excellent is the man who spends in the path of Allāh ﷻ	حَبَّذَا رَجُلٌ يُنْفِقُ فِيْ سَبِيْلِ اللهِ
How evil is severing family ties	لَا حَبَّذَا قَطِيْعَةُ الرَّحِمِ
Evil is the man who deceives his companions	سَاءَ رَجُلٌ يَخْدَعُ أَصْحَابَهُ

Verbs of Wonder/Astonishment - أَفْعَالُ التَّعَجُّبِ

Sometimes a person is impressed by the beauty or excellence of something, and he wishes to express his astonishment and admiration. In the Arabic language, there are many ways to do so, such as saying سُبْحَانَ الله، مَا شَاءَ الله or اَللّٰهُمَّ.

However, for expressing astonishment specifically, two particular patterns have been established in Arabic. These two forms are used exclusively for showing amazement and wonder. They are:

مَا أَفْعَلَهُ	أَفْعِلْ بِهِ

For these two patterns of expressing amazement to be used, certain conditions must be fulfilled:

a) The first condition is that the verb should be a ثُلَاثِي مُجَرَّد verb, meaning it is based on the original three-letter root without additional letters. For example:

How beautiful!	جَمُلَ — مَا أَجْمَلَهُ، أَجْمِلْ بِهِ
How great!	عَظُمَ — مَا أَعْظَمَهُ، أَعْظِمْ بِهِ
How good!	حَسُنَ — مَا أَحْسَنَهُ، أَحْسِنْ بِهِ

b) The second condition is that the verb must be complete (فِعْل تَامّ) and not deficient (نَاقِص) like كَانَ and similar verbs.

c) The third condition is that the verb must not denote a colour or a defect. This can also be stated as: there should not be a derived adjective from this verb on the pattern أَفْعَلُ who's feminine is فَعْلَاءُ. For example: أَبْيَضُ بَيْضَاءُ or أَحْمَرُ حَمْرَاءُ .

d) The fourth condition is that the verb must not be negated but rather affirmative, it must be in the past tense, and it must be مُتَصَرِّف, meaning that it can be conjugated into the past, present, imperative and similar forms. Furthermore, it must be مَعْرُوْف and not مَجْهُوْل, and it must also be of a type that accepts the meaning of degree or intensity, since verbs such as مَاتَ (to die) and فَنِي (to perish) do not admit such variation.

If the verb is non-triliteral, such as: تَفَوَّقَ (he excelled), اِنْتَصَرَ (he was victorious), or نَاقِص such as (كَانَ or ظَلَّ), or if the quality expressed is normally described using words such as سَوِدَ (to be black) and سَمِرَ (to be brown), then in expressing amazement one says: أَشَدَّ or أَشْدِدْ بِهِ. After that, either the derived verbal noun (اَلْمَصْدَرُ الْمُؤَوَّلُ) or the explicit verbal noun (مَصْدَر صَرِيْح), from which the meaning of astonishment is intended, will be mentioned as a تَمْيِيْز to clarify the meaning intended by the amazement. For example:

مَا أَصْعَبَ كَوْنَ الدَّوَاءِ مُرًّا	How difficult it is that the medicine is bitter!
مَا أَجْمَلَ أَنْ يَتَعَاوَنَ الطُّلَّابُ	How wonderful it is that the students cooperate
مَا أَشَدَّ سَوَادَ اللَّيْلِ	How intense is the darkness of the night!

In the first sentence, the deficient verb is treated as a مَصْدَر. In the second sentence, a non-triliteral verb is preceded by أن, which makes it function as an interpreted verbal noun (مَصْدَر مُؤَوَّل). In the third sentence, a verbal adjective or description is brought in the place of a verbal noun.

If the verb is negative or passive, such as: لَا يَكْذِبُ (he does not lie), لَا يَقُوْلُ (he does not say), or يُقَالُ (it is said), يُنْصَرُ (he was helped), etc., then in both of these forms the same process will be followed as in the second example mentioned earlier; that is, the verb will be treated

as if it contains a hidden meaning and then أَنْ will be inserted upon it. For example:

How beautiful it is that the child does not lie!	مَا أَجْمَلَ أَلَّا يَكْذِبَ الطِّفْلُ
How beautiful it is that the truth is spoken	مَا أَجْمَلَ أَنْ يُقَالَ الْحَقُّ

Forms of تَعَجُّب are never derived from a فِعْل جَامِد, such as عَسَى, لَيْسَ, نِعْمَ and بِئْسَ, which are all أَفْعَال جَامِدَة.

Lesson 38

The Triliteral Verb with Additions- اَلثُّلَاثِيُّ الْمَزِيْدُ فِيْهِ

You have previously learnt that verbs are based on three-lettered origins. These three letters, known as the root letters, form the foundation of countless Arabic words. From these roots, different patterns are applied to create a wide variety of verbs and nouns.

Arabic is rich in derived verb forms which are made by adding one or more letters before, after, or between the three basic root letters. The derived form extends or modifies the meaning of the root, giving rise to many shades of meaning.

The ثُلَاثِيّ مَزِيْد فِيْهِ is one of these categories. It refers to a triliteral verb (ثُلَاثِيّ) into which one or more additional letters are inserted. These added letters do not change the essential root but give the verb new dimensions of meaning.

For example:

عَلَّمَ	عَلِمَ
to teach, to cause someone to know	to know

أَكْرَمَ	كَرُمَ
To make someone honoured	to be honoured

Thus, the purpose of the ثُلَاثِيّ مَزِيْد فِيْه is to enrich the language with expanded shades of meaning while still remaining connected to the three-letter root. It shows the depth and flexibility of the Arabic language.

Just as the ثُلَاثِيّ مُجَرَّد (the basic triliteral verb) was divided into six groups, the ثُلَاثِيّ مَزِيْد فِيْه also has its own system of classification. The scholars of grammar mention several patterns (أَبْوَاب) for this category. Some books mention 10 or 11, while others add a few more.

In this lesson, you will learn all 14 أَبْوَاب that appear across the various works.

These 14 can be arranged into three main groups:

اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُفٍ	اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ	اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ
The triliteral verb with three extra letters	The triliteral verb with two extra letters	The triliteral verb with one extra letter

اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ

There are three أَبْوَاب in this category, where one additional letter is added to the three root letters. These are:

أَفْعَلَ يُفْعِلُ (بَاب إِفْعَالٌ)	فَعَّلَ يُفَعِّلُ (بَاب تَفْعِيْلٌ)	فَاعَلَ يُفَاعِلُ (بَاب مُفَاعَلَةٌ)

1) أَفْعَلَ – يُفْعِلُ – إِفْعَالٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- By adding a هَمْزَةُ الْقَطْعِ before the triliteral root, the perfect tense is formed. For example:

طَعِمَ	قَدَمَ	قَبِلَ
⬇	⬇	⬇
أَطْعَمَ	أَقْدَمَ	أَقْبَلَ

- Unlike the ثُلَاثِيّ مُجَرَّد, the derived forms here follow a consistent and regular pattern in their vowelling.

- In the مُضَارِع of all forms of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ, the حَرْفُ الْمُضَارِعِ takes a ضَمَّة, and the ع letter carries a كَسْرَة. For example:

أَقْبَلَ	أَقْدَمَ	أَطْعَمَ
⬇	⬇	⬇
يُقْبِلُ	يُقْدِمُ	يُطْعِمُ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from صَحِيْح سَالِم Verbs for بَاب أَفْعَلَ يُفْعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	أَكْرَمُوْا	أَكْرَمَا	أَكْرَمَ	اَلْمَاضِيْ
Third	Feminine	أَكْرَمْنَ	أَكْرَمَتَا	أَكْرَمَتْ	
Second	Masculine	أَكْرَمْتُمْ	أَكْرَمْتُمَا	أَكْرَمْتَ	
Second	Feminine	أَكْرَمْتُنَّ	أَكْرَمْتُمَا	أَكْرَمْتِ	
First	Masc & Fem	أَكْرَمْنَا		أَكْرَمْتُ	
Third	Masculine	يُكْرِمُوْنَ	يُكْرِمَانِ	يُكْرِمُ	اَلْمُضَارِعُ
Third	Feminine	يُكْرِمْنَ	تُكْرِمَانِ	تُكْرِمُ	
Second	Masculine	تُكْرِمُوْنَ	تُكْرِمَانِ	تُكْرِمُ	
Second	Feminine	تُكْرِمْنَ	تُكْرِمَانِ	تُكْرِمِيْنَ	
First	Masc & Fem	نُكْرِمُ		أُكْرِمُ	

Below are a few examples:

اَلَّذِيْٓ أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ
“He Who excelled in the creation of all that He created”
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
“He brings the living out of the dead and brings the dead out of the living”
يُدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ
“He admits whom He wills into His mercy”
وَ هُوَ الَّذِيْ يُرْسِلُ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ
“And it is He who sends the winds as good tidings before His mercy”

For the مَهْمُوْز verbs in this بَاب, the following rules apply:

- For the مَاضِيْ, the real هَمْزَة of the first root letter (مَهْمُوْزُ الْفَاءِ), merges with the additional *hamzah* at the beginning and forms a *madd*. For example:

أَمِنَ	أَلِمَ	أَثَرَ
⬇	⬇	⬇
اٰمَنَ	اٰلَمَ	اٰثَرَ

- In the مُضَارِع, the *hamzah* will be written on a و since it is preceded by a *ḍammah*. For example:

اٰمَنَ	اٰلَمَ	اٰثَرَ
⬇	⬇	⬇
يُؤْمِنُ	يُؤْلِمُ	يُؤْثِرُ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from Verbs مَهْمُوْز for بَاب أَفْعَلَ يُفْعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اٰمَنُوْا	اٰمَنَا	اٰمَنَ	اَلْمَاضِيْ
Third	Feminine	اٰمَنَّ	اٰمَنَتَا	اٰمَنَتْ	
Second	Masculine	اٰمَنْتُمْ	اٰمَنْتُمَا	اٰمَنْتَ	
Second	Feminine	اٰمَنْتُنَّ	اٰمَنْتُمَا	اٰمَنْتِ	
First	Masc & Fem	اٰمَنَّا		اٰمَنْتُ	
Third	Masculine	يُؤْمِنُوْنَ	يُؤْمِنَانِ	يُؤْمِنُ	اَلْمُضَارِعُ
Third	Feminine	يُؤْمِنَّ	تُؤْمِنَانِ	تُؤْمِنُ	
Second	Masculine	تُؤْمِنُوْنَ	تُؤْمِنَانِ	تُؤْمِنُ	
Second	Feminine	تُؤْمِنَّ	تُؤْمِنَانِ	تُؤْمِنِيْنَ	
First	Masc & Fem	نُؤْمِنُ		أُؤْمِنُ	

Below are a few examples:

اٰمَنَ الرَّسُوْلُ بِمَآ أُنْزِلَ إِلَيْهِ مِن رَّبِّهٖ وَالْمُؤْمِنُوْنَ
“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers”
وَيُؤْثِرُوْنَ عَلٰى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
“But give [them] preference over themselves even though they are in privation”
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّٰهِ إِلَّا وَهُمْ مُّشْرِكُوْنَ
“And most of them believe not in Allāh except while they associate others with Him”

For the مُضَعَّف verbs in this بَاب, the following rules apply:

- In the مَاضِيْ, the doubled root remains intact, and you add a هَمْزَةُ الْقَطْعِ. For example:

حَبَّ	شَدَّ	مَدَّ
أَحَبَّ	أَشَدَّ	أَمَدَّ

- The مُضَارِع follows the same pattern with *ḍammah* on the prefix and *kasrah* on the ع letter. For example:

أَحَبَّ	أَشَدَّ	أَمَدَّ
يُحِبُّ	يُشِدُّ	يُمِدُّ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from مُضَعَّف Verbs for بَاب أَفْعَلَ يُفْعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	أَحَبُّوْا	أَحَبَّا	أَحَبَّ	اَلْمَاضِيْ
Third	Feminine	أَحْبَبْنَ	أَحَبَّتَا	أَحَبَّتْ	
Second	Masculine	أَحْبَبْتُمْ	أَحْبَبْتُمَا	أَحْبَبْتَ	
Second	Feminine	أَحْبَبْتُنَّ	أَحْبَبْتُمَا	أَحْبَبْتِ	
First	Masc & Fem	أَحْبَبْنَا		أَحْبَبْتُ	
Third	Masculine	يُحِبُّوْنَ	يُحِبَّانِ	يُحِبُّ	اَلْمُضَارِعُ
Third	Feminine	يُحْبِبْنَ	تُحِبَّانِ	تُحِبُّ	
Second	Masculine	تُحِبُّوْنَ	تُحِبَّانِ	تُحِبُّ	
Second	Feminine	تُحْبِبْنَ	تُحِبَّانِ	تُحِبِّيْنَ	
First	Masc & Fem	نُحِبُّ		أُحِبُّ	

Below are a few examples:

وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ
“And most of them believe not in Allāh except while they associate others with Him”
فَسَوْفَ يَأْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَ يُحِبُّوْنَهٗ
“Allāh will produce a people whom He will love as they will love Him”
فَإِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ
“Then indeed, Allāh loves those who fear Him”

For the مِثَال verbs in this بَاب, the following rules apply:

- In the مَاضِي, the مِثَال verb behaves the same as the صَحِيْح سَالِم, since the weak letter comes after the *hamzah* and remains unchanged. For example:

يَقِظَ	يَقِنَ	وَقَدَ
⬇	⬇	⬇
أَيْقَظَ	أَيْقَنَ	أَوْقَدَ

- In the مُضَارِع, if the فاء letter is a weak ي, it will change into a و since it is preceded by a *ḍammah*. If the فاء letter is a weak و, it remains in the مُضَارِع. For example:

أَيْقَظَ	أَيْقَنَ	أَوْقَدَ
⬇	⬇	⬇
يُوْقِظُ	يُوْقِنُ	يُوْقِدُ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from Verbs مِثَال for بَاب أَفْعَلَ يُفْعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	أَيْقَنُوْا	أَيْقَنَا	أَيْقَنَ	اَلْمَاضِيْ
Third	Feminine	أَيْقَنَّ	أَيْقَنَتَا	أَيْقَنَتْ	
Second	Masculine	أَيْقَنْتُمْ	أَيْقَنْتُمَا	أَيْقَنْتَ	
Second	Feminine	أَيْقَنْتُنَّ	أَيْقَنْتُمَا	أَيْقَنْتِ	
First	Masc & Fem	أَيْقَنَّا		أَيْقَنْتُ	
Third	Masculine	يُوْقِنُوْنَ	يُوْقِنَانِ	يُوْقِنُ	اَلْمُضَارِعُ
Third	Feminine	يُوْقِنَّ	تُوْقِنَانِ	تُوْقِنُ	
Second	Masculine	تُوْقِنُوْنَ	تُوْقِنَانِ	تُوْقِنُ	
Second	Feminine	تُوْقِنَّ	تُوْقِنَانِ	تُوْقِنِيْنَ	
First	Masc & Fem	نُوْقِنُ		أُوْقِنُ	

Below are a few examples:

كُلَّمَآ أَوْقَدُوْا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللهُ
“Every time they kindled the fire of war [against you], Allāh extinguished it”
وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ
“And of the Hereafter they are certain [in faith]”
وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَئُوْهَا
“And He caused you to inherit their land and their homes and their properties and a land which you have not trodden”

For the أَجْوَف verbs in this بَاب, the following rules apply:

- In the ماضي, you simply add a هَمْزَةُ الْقَطْعِ at the beginning of the verb. For example:

قَامَ	عَادَ
⇩	⇩
أَقَامَ	أَعَادَ

- In the مُضَارِع, the weak middle letter (و) changes into a ي because it is preceded by a *kasrah*. For example:

أَقَامَ	أَعَادَ
⇩	⇩
يُقِيْمُ	يُعِيْدُ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from Verbs أَجْوَف for بَاب أَفْعَلَ يُفْعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	أَقَامُوْا	أَقَامَا	أَقَامَ	اَلْمَاضِيْ
Third	Feminine	أَقَمْنَ	أَقَامَتَا	أَقَامَتْ	
Second	Masculine	أَقَمْتُمْ	أَقَمْتُمَا	أَقَمْتَ	
Second	Feminine	أَقَمْتُنَّ	أَقَمْتُمَا	أَقَمْتِ	
First	Masc & Fem	أَقَمْنَا		أَقَمْتُ	
Third	Masculine	يُقِيْمُوْنَ	يُقِيمَانِ	يُقِيْمُ	اَلْمُضَارِعُ
Third	Feminine	يُقِمْنَ	تُقِيْمَانِ	تُقِيْمُ	
Second	Masculine	تُقِيْمُوْنَ	تُقِيْمَانِ	تُقِيْمُ	
Second	Feminine	تُقِمْنَ	تُقِيْمَانِ	تُقِيْمِيْنَ	
First	Masc & Fem	نُقِيْمُ		أُقِيْمُ	

Below are a few examples:

اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُوْنَ
“Who believe in the unseen and establish prayer, and spend out of what We have provided for them”
كُلَّمَآ أَضَآءَ لَهُمْ مَّشَوْا فِيْهِ
“Every time the light (Helps) them, they walk therein”
لَهُ فِيْهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَآءُ
“And all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)”

For the نَاقِص verbs in this بَاب, the following rules apply:

- In the ماضي, the weak letters at the end turn into an *alif* when the verb is singular masculine. For example:

رَضِيَ	دَعَا
⇩	⇩
أَرْضٰى	أَدْعٰى

- In the مُضَارِع, the verb always ends with ياء with a *sukun*. For example:

أَرْضٰى	أَدْعٰى
⇩	⇩
يُرْضِيْ	يُدْعِيْ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from نَاقِص Verbs for بَاب أَفْعَلَ يُفْعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	أَرْضَوْا	أَرْضَيَا	أَرْضٰى	اَلْمَاضِيْ
Third	Feminine	أَرْضَيْنَ	أَرْضَتَا	أَرْضَتْ	
Second	Masculine	أَرْضَيْتُمْ	أَرْضَيْتُمَا	أَرْضَيْتَ	
Second	Feminine	أَرْضَيْتُنَّ	أَرْضَيْتُمَا	أَرْضَيْتِ	
First	Masc & Fem	أَرْضَيْنَا		أَرْضَيْتُ	
Third	Masculine	يُرْضُوْنَ	يُرْضِيَانِ	يُرْضِيْ	اَلْمُضَارِعُ
Third	Feminine	يُرْضِيْنَ	تُرْضِيَانِ	تُرْضِيْ	
Second	Masculine	تُرْضُوْنَ	تُرْضِيَانِ	تُرْضِيْ	
Second	Feminine	تُرْضِيْنَ	تُرْضِيَانِ	تُرْضِيْنَ	
First	Masc & Fem	نُرْضِيْ		أُرْضِيْ	

Below are a few examples:

يَمْحَقُ اللّٰهُ الرِّبَا وَيُرْبِى الصَّدَقَاتِ
“Allāh destroys interest and gives increase for charities”
تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْٓ إِلَيْكَ مَنْ تَشَآءُ
“You, [O Muhammad], may put aside whom you will of them or take to yourself whom you will”
يُرْضُوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبٰى قُلُوْبُهُمْ
“They satisfy you with their mouths, but their hearts refuse [compliance]”

As for the لَفِيْف, they are similar in behaviour to the أَجْوَف and the نَاقِص. For example:

مَاضِيْ	
لَفِيْف مَقْرُوْن	لَفِيْف مَفْرُوْق
حَيِيَ	وَفٰى
⇩	⇩
أَحْيٰى	أَوْفٰى

مُضَارِع	
لَفِيْف مَقْرُوْن	لَفِيْف مَفْرُوْق
أَحْيٰى	أَوْفٰى
⇩	⇩
يُحْيِيْ	يُوْفِيْ

Below are a few examples:

اِعْلَمُوْآ أَنَّ اللهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
“Know that Allāh gives life to the earth after its lifelessness”
يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا
“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread”

Key Features of this بَاب:

- بَابُ الْإِفْعَالِ often changes an intransitive triliteral verb into a transitive one. For example:

جَلَسَ	فَرِحَ
He sat	He became happy
أَجْلَسَ	أَفْرَحَ
He seated someone	He made someone happy

- If a triliteral verb normally takes one object, then its derived form in إِفْعَال will take two objects. For example:

سَمِعْتُ الْقُرْاٰنَ
I listened to the Qur'ān
أَسْمَعْتُ بَكْرًا الْقُرْاٰنَ
I made Bakr listen to the Qur'ān

- بَابُ الْإِفْعَالِ can also be used to express the meaning of the verbal noun in its complete or perfected form. For example:

صَارَتْ ذَاتَ ثَمَرٍ
It became one possessing fruit
أَثْمَرَتِ الشَّجَرَةُ
The tree bore fruit

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- The imperative of بَابُ الإِفْعَالِ is formed on the pattern of أَفْعِلْ. The additional *hamzah* carries a *fatḥah*, the فَاء letter is silent, and the ع letter takes a *kasrah*. This rule applies to صَحِيْح سَالِم and مِثَال verbs. As for verbs that are مَهْمُوْز or مُضَعَّف, they follow the same principle with slight adjustments, which you have already learned in ثُلَاثِيّ مُجَرَّد.

  For example:

سَالِم	مَهْمُوْز	مُضَعَّف
أَقْبِلْ	آثِرْ	أَقِرَّ

- In the imperative of the أَجْوَف verb, the ع letter is dropped.
  For example:

أَقِمْ	أَطِعْ	أَعِدْ

  However, when the imperative is attached to أَلِفُ الْاِثْنَيْنِ، وَاوُ الْجَمَاعَةِ or يَاءُ الْمُخَاطَبَةِ the weak ي returns. This pattern will become clearer as you observe the full set of conjugations in the upcoming tables.

- In the imperative of the نَاقِص verb, the لَام letter (و/ي) is dropped. For example:

أَرْضِ	أَرْجِ	أَهْدِ

  The ياء or واو will reappear when the verb is attached to أَلِفُ الْاِثْنَيْنِ، وَاوُ الْجَمَاعَةِ or يَاءُ الْمُخَاطَبَةِ.

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from سَالِم Verbs for بَاب أَفْعَلَ يُفْعِلُ (أَمْر and نَهْي)

Don't Approach!	Approach!	Number & Gender
لَا تُقْبِلْ	أَقْبِلْ	Singular/Masculine
لَا تُقْبِلَا	أَقْبِلَا	Dual/Masculine & Feminine
لَا تُقْبِلُوْا	أَقْبِلُوْا	Plural Masculine
لَا تُقْبِلِيْ	أَقْبِلِيْ	Singular Feminine
لَا تُقْبِلَا	أَقْبِلَا	Dual/ Masculine & Feminine
لَا تُقْبِلْنَ	أَقْبِلْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from مَهْمُوْز Verbs for بَاب أَفْعَلَ يُفْعِلُ (أَمْر and نَهْي)

Don't Prefer!	Prefer!	Number & Gender
لَا تُؤْثِرْ	اٰثِرْ	Singular/Masculine
لَا تُؤْثِرَا	اٰثِرَا	Dual/Masculine & Feminine
لَا تُؤْثِرُوْا	اٰثِرُوْا	Plural Masculine
لَا تُؤْثِرِيْ	اٰثِرِيْ	Singular Feminine
لَا تُؤْثِرَا	اٰثِرَا	Dual/ Masculine & Feminine
لَا تُؤْثِرْنَ	اٰثِرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs for مِثَال بَاب أَفْعَلَ يُفْعِلُ

Don't Stop (him/it)!	Stop (him/it)!	Number & Gender
لَا تُوْقِفْ	أَوْقِفْ	Singular/Masculine
لَا تُوْقِفَا	أَوْقِفَا	Dual/Masculine & Feminine
لَا تُوْقِفُوْا	أَوْقِفُوْا	Plural Masculine
لَا تُوْقِفِيْ	أَوْقِفِيْ	Singular Feminine
لَا تُوْقِفَا	أَوْقِفَا	Dual/ Masculine & Feminine
لَا تُوْقِفْنَ	أَوْقِفْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs for أَجْوَف بَاب أَفْعَلَ يُفْعِلُ

Don't Establish!	Establish!	Number & Gender
لَا تُقِمْ	أَقِمْ	Singular/Masculine
لَا تُقِيْمَا	أَقِيْمَا	Dual/Masculine & Feminine
لَا تُقِيْمُوْا	أَقِيْمُوْا	Plural Masculine
لَا تُقِيْمِيْ	أَقِيْمِيْ	Singular Feminine
لَا تُقِيْمَا	أَقِيْمَا	Dual/ Masculine & Feminine
لَا تُقِمْنَ	أَقِمْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs نَاقِص for بَاب أَفْعَلَ يُفْعِلُ

Don't Please (him/her/it)!	Please (him/her/it)!	Number & Gender
لَا تُرْضِ	أَرْضِ	Singular/Masculine
لَا تُرْضِيَا	أَرْضِيَا	Dual/Masculine & Feminine
لَا تُرْضُوْا	أَرْضُوْا	Plural Masculine
لَا تُرْضِيْ	أَرْضِيْ	Singular Feminine
لَا تُرْضِيَا	أَرْضِيَا	Dual/ Masculine & Feminine
لَا تُرْضِيْنَ	أَرْضِيْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs لَفِيْف for بَاب أَفْعَلَ يُفْعِلُ

Don't Protect (him/it)!	Protect (him/it)!	Number & Gender
لَا تُوْقِ	أَوْقِ	Singular/Masculine
لَا تُوْقِيَا	أَوْقِيَا	Dual/Masculine & Feminine
لَا تُوْقُوْا	أَوْقُوْا	Plural Masculine
لَا تُوْقِيْ	أَوْقِيْ	Singular Feminine
لَا تُوْقِيَا	أَوْقِيَا	Dual/ Masculine & Feminine
لَا تُوْقِيْنَ	أَوْقِيْنَ	Plural Feminine

Examples of أَمْر and نَهْي from بَاب أَفْعَلَ يُفْعِلُ in the Qurʾān

وَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ
“And establish the prayer and give the zakāh”
وَأَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ
“And spend in the way of Allāh”
وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ
“And warn your closest relatives”
إِذْ قَالَ لَهٗ رَبُّهٗٓ أَسْلِمْ
“When His Lord said to him, ‘Submit’”
وَلَا تُبْطِلُوْٓا أَعْمَالَكُمْ
“And do not invalidate your deeds”
وَلَا تُؤْتُوْا السُّفَهَآءَ أَمْوَالَكُمُ
“And do not give the foolish your wealth”
وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ
“And give its due on the day of harvest”
وَلَا تُطِيْعُوْٓا أَمْرَ الْمُسْرِفِيْنَ
“And do not obey the command of the extravagant”

2) فَعَّلَ – يُفَعِّلُ – تَفْعِيْلٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- To form this بَاب, the ع letter of the triliteral root is doubled using a *shaddah*.

- In the مَاضِي: all three original letters carry a *fatḥah*. For example:

قَدِمَ	أَلِفَ	كَرُمَ
⬇	⬇	⬇
قَدَّمَ	أَلَّفَ	كَرَّمَ

- In the مُضَارِع the حَرْفُ الْمُضَارِعِ takes a *ḍammah*, while the ع letter takes a *kasrah*. For example:

قَدَّمَ	أَلَّفَ	كَرَّمَ
⬇	⬇	⬇
يُقَدِّمُ	يُؤَلِّفُ	يُكَرِّمُ

- In all forms of the أَجْوَف verb from this بَاب, the original و or ياء remains as the ع letter. For example:

قَامَ (قَوَمَ)	يَقُوْمُ	سَارَ (سَيَرَ)
⬇	⬇	⬇
قَوَّمَ	يُقَوِّمُ	سَيَّرَ

- The مَاضِيْ of نَاقِص وَاوِيّ and نَاقِص يَائِيّ ends with an ألف, which is actually the weak و or ي. For example:

رَقِيَ	سَمَا (سَمَوَ)	رَبَا (رَبَوَ)
⬇	⬇	⬇
رَقّٰى	سَمّٰى	رَبّٰى

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from صَحِيْح سَالِم Verbs for بَاب فَعَّلَ يُفَعِّلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	قَدَّمُوْا	قَدَّمَا	قَدَّمَ	اَلْمَاضِيْ
Third	Feminine	قَدَّمْنَ	قَدَّمَتَا	قَدَّمَتْ	
Second	Masculine	قَدَّمْتُمْ	قَدَّمْتُمَا	قَدَّمْتَ	
Second	Feminine	قَدَّمْتُنَّ	قَدَّمْتُمَا	قَدَّمْتِ	
First	Masc & Fem	قَدَّمْنَا		قَدَّمْتُ	
Third	Masculine	يُقَدِّمُوْنَ	يُقَدِّمَانِ	يُقَدِّمُ	اَلْمُضَارِعُ
Third	Feminine	يُقَدِّمْنَ	تُقَدِّمَانِ	تُقَدِّمُ	
Second	Masculine	تُقَدِّمُوْنَ	تُقَدِّمَانِ	تُقَدِّمُ	
Second	Feminine	تُقَدِّمْنَ	تُقَدِّمَانِ	تُقَدِّمِيْنَ	
First	Masc & Fem	نُقَدِّمُ		أُقَدِّمُ	

Below are a few examples:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
“Taught man that which he knew not”
يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ
“On the Day when a man will observe what his hands have put forth”
وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ
“And teach them the Book and wisdom”
اَلَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ
“Those that deny the Day of Judgment”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from مُضَعَّف Verbs for بَاب فَعَّلَ يُفَعِّلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	مَدَّدُوْا	مَدَّدَا	مَدَّدَ	اَلْمَاضِيْ
Third	Feminine	مَدَّدْنَ	مَدَّدَتَا	مَدَّدَتْ	
Second	Masculine	مَدَّدْتُمْ	مَدَّدْتُمَا	مَدَّدْتَ	
Second	Feminine	مَدَّدْتُنَّ	مَدَّدْتُمَا	مَدَّدْتِ	
First	Masc & Fem	مَدَّدْنَا		مَدَّدْتُ	
Third	Masculine	يُمَدِّدُوْنَ	يُمَدِّدَانِ	يُمَدِّدُ	اَلْمُضَارِعُ
Third	Feminine	يُمَدِّدْنَ	تُمَدِّدَانِ	تُمَدِّدُ	
Second	Masculine	تُمَدِّدُوْنَ	تُمَدِّدَانِ	تُمَدِّدُ	
Second	Feminine	تُمَدِّدْنَ	تُمَدِّدَانِ	تُمَدِّدِيْنَ	
First	Masc & Fem	نُمَدِّدُ		أُمَدِّدُ	

Below are a few examples:

أَفَمَنْ أَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَ رِضْوَانٍ خَيْرٌ
“Then is one who laid the foundation of his building on righteousness [with fear] from Allāh and [seeking] His approval better”
وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَأْكُلُوْنَ
And We have tamed them for them, so some of them they ride, and some of them they eat”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from Verbs مِثَال for بَاب فَعَّلَ يُفَعِّلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	يَسَّرُوْا	يَسَّرَا	يَسَّرَ	اَلْمَاضِيْ
Third	Feminine	يَسَّرْنَ	يَسَّرَتَا	يَسَّرَتْ	
Second	Masculine	يَسَّرْتُمْ	يَسَّرْتُمَا	يَسَّرْتَ	
Second	Feminine	يَسَّرْتُنَّ	يَسَّرْتُمَا	يَسَّرْتِ	
First	Masc & Fem	يَسَّرْنَا		يَسَّرْتُ	
Third	Masculine	يُيَسِّرُوْنَ	يُيَسِّرَانِ	يُيَسِّرُ	اَلْمُضَارِعُ
Third	Feminine	يُيَسِّرْنَ	تُيَسِّرَانِ	تُيَسِّرُ	
Second	Masculine	تُيَسِّرُوْنَ	تُيَسِّرَانِ	تُيَسِّرُ	
Second	Feminine	تُيَسِّرْنَ	تُيَسِّرَانِ	تُيَسِّرِيْنَ	
First	Masc & Fem	نُيَسِّرُ		أُيَسِّرُ	

Below are a few examples:

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ
“And We have certainly made the Qur’ān easy for remembrance, so is there anyone who will remember”?
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى
“(O Prophet), your Lord has neither forsaken you, nor is He displeased”
وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ
“And We have [repeatedly] conveyed to them the Qur’ān that they might be reminded”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from أَجْوَف Verbs for بَاب فَعَّلَ يُفَعِّلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	قَوَّمُوْا	قَوَّمَا	قَوَّمَ	اَلْمَاضِيْ
Third	Feminine	قَوَّمْنَ	قَوَّمَتَا	قَوَّمَتْ	
Second	Masculine	قَوَّمْتُمْ	قَوَّمْتُمَا	قَوَّمْتَ	
Second	Feminine	قَوَّمْتُنَّ	قَوَّمْتُمَا	قَوَّمْتِ	
First	Masc & Fem	قَوَّمْنَا		قَوَّمْتُ	
Third	Masculine	يُقَوِّمُوْنَ	يُقَوِّمَانِ	يُقَوِّمُ	اَلْمُضَارِعُ
Third	Feminine	يُقَوِّمْنَ	تُقَوِّمَانِ	تُقَوِّمُ	
Second	Masculine	تُقَوِّمُوْنَ	تُقَوِّمَانِ	تُقَوِّمُ	
Second	Feminine	تُقَوِّمْنَ	تُقَوِّمَانِ	تُقَوِّمِيْنَ	
First	Masc & Fem	نُقَوِّمُ		أُقَوِّمُ	

Below are a few examples:

هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَآءُ
“It is He who forms you in the wombs however He wills”
إِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ أَوْلِيَآءَهُ
“That is only Shayṭān who frightens [you] of his supporters”
هُوَ الَّذِيْ يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ
“It is He who enables you to travel on land and sea”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from نَاقِص Verbs for بَاب فَعَّلَ يُفَعِّلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	رَقَّوْا	رَقَّيَا	رَقّٰى	اَلْمَاضِيْ
Third	Feminine	رَقَّيْنَ	رَقَّتَا	رَقَّتْ	
Second	Masculine	رَقَّيْتُمْ	رَقَّيْتُمَا	رَقَّيْتَ	
Second	Feminine	رَقَّيْتُنَّ	رَقَّيْتُمَا	رَقَّيْتِ	
First	Masc & Fem	رَقَّيْنَا		رَقَّيْتُ	
Third	Masculine	يُرَقُّوْنَ	يُرَقِّيَانِ	يُرَقِّيْ	اَلْمُضَارِعُ
Third	Feminine	يُرَقِّيْنَ	تُرَقِّيَانِ	تُرَقِّيْ	
Second	Masculine	تُرَقُّوْنَ	تُرَقِّيَانِ	تُرَقِّيْ	
Second	Feminine	تُرَقِّيْنَ	تُرَقِّيَانِ	تُرَقِّيْنَ	
First	Masc & Fem	نُرَقِّيْ		أُرَقِّيْ	

Below are a few examples:

قَدْ أَفْلَحَ مَنْ زَكّٰىهَا
“He has certainly succeeded who purifies himself”
إِنَّ اللهَ وَمَلَآئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ
“Indeed, Allāh confers blessing upon the Prophet, and His angels”
وَ لَأُضِلَّنَّهُمْ وَ لَأُمَنِّيَنَّهُمْ وَ لَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْأَنْعَامِ وَ لَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللهِ
“And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allāh”

Key Features of this بَاب:

- بَابُ التَّفْعِيْلِ changes an intransitive (لَازِم) verb into a transitive (مُتَعَدِّي) verb, and can also add an extra object to a transitive verb. For example:

فَرِحَ زَيْدٌ	دَرَسْتُ اللُّغَةَ الْعَرَبِيَّةَ
Zayd was happy	I learnt Arabic
⇩	⇩
فَرَّحْتُهُ	دَرَّسْتُهُ اللُّغَةَ الْعَرَبِيَّةَ
I made him happy	I taught him Arabic

- It is also used for emphasis and intensification. For example:

كَسَرَ أَحْمَدُ الْكَأْسَ	جَمَعَ الْكُتُبَ
Aḥmad broke the glass	He gathered the books
⇩	⇩
كَسَّرَ أَحْمَدُ الْكَأْسَ	جَمَّعَ الْكُتُبَ
Aḥmad smashed the glass	He piled up the books

- بَابُ التَّفْعِيْلِ is also used to express a statement in a short and concise way, instead of using a full sentence. For example:

هَلَّلَ	سَبَّحَ
⇩	⇩
He said: لَا إِلٰهَ إِلَّا اللهُ	He said: سُبْحَانَ اللهِ

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern فَعِّلْ. This rule applies to all the different types of verbs, except in the case of the نَاقِص where the weak final letter is dropped. For example:

سَالِم	مَهْمُوْز	مُضَعَّف	مِثَال	أَجْوَف	نَاقِص
قَدِّمْ	أَثِّرْ	رَدِّدْ	وَضِّحْ	قَوِّمْ	أَدِّ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from سَالِمٌ Verbs (أَمْر and نَهْي) for بَاب فَعَّلَ يُفَعِّلُ

Don't Present!	Present!	Number & Gender
لَا تُقَدِّمْ	قَدِّمْ	Singular/Masculine
لَا تُقَدِّمَا	قَدِّمَا	Dual/Masculine & Feminine
لَا تُقَدِّمُوْا	قَدِّمُوْا	Plural Masculine
لَا تُقَدِّمِيْ	قَدِّمِيْ	Singular Feminine
لَا تُقَدِّمَا	قَدِّمَا	Dual/ Masculine & Feminine
لَا تُقَدِّمْنَ	قَدِّمْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
Verbs (أَمْر and نَهْي) بَاب فَعَّلَ يُفَعِّلُ for مَهْمُوْز

Don't Affect!	Affect!	Number & Gender
لَا تُؤَثِّرْ	أَثِّرْ	Singular/Masculine
لَا تُؤَثِّرَا	أَثِّرَا	Dual/Masculine & Feminine
لَا تُؤَثِّرُوْا	أَثِّرُوْا	Plural Masculine
لَا تُؤَثِّرِيْ	أَثِّرِيْ	Singular Feminine
لَا تُؤَثِّرَا	أَثِّرَا	Dual/ Masculine & Feminine
لَا تُؤَثِّرْنَ	أَثِّرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
Verbs (أَمْر and نَهْي) بَاب فَعَّلَ يُفَعِّلُ for مُضَعَّف

Don't Repeat!	Repeat!	Number & Gender
لَا تُرَدِّدْ	رَدِّدْ	Singular/Masculine
لَا تُرَدِّدَا	رَدِّدَا	Dual/Masculine & Feminine
لَا تُرَدِّدُوْا	رَدِّدُوْا	Plural Masculine
لَا تُرَدِّدِيْ	رَدِّدِيْ	Singular Feminine
لَا تُرَدِّدَا	رَدِّدَا	Dual/ Masculine & Feminine
لَا تُرَدِّدْنَ	رَدِّدْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
Verbs (نَهْي and أَمْر) مِثَال for بَاب فَعَّلَ يُفَعِّلُ

Don't Facilitate!	Facilitate!	Number & Gender
لَا تُيَسِّرْ	يَسِّرْ	Singular/Masculine
لَا تُيَسِّرَا	يَسِّرَا	Dual/Masculine & Feminine
لَا تُيَسِّرُوْا	يَسِّرُوْا	Plural Masculine
لَا تُيَسِّرِيْ	يَسِّرِيْ	Singular Feminine
لَا تُيَسِّرَا	يَسِّرَا	Dual/ Masculine & Feminine
لَا تُيَسِّرْنَ	يَسِّرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
Verbs (نَهْي and أَمْر) أَجْوَف for بَاب فَعَّلَ يُفَعِّلُ

Don't Rectify!	Rectify!	Number & Gender
لَا تُقَوِّمْ	قَوِّمْ	Singular/Masculine
لَا تُقَوِّمَا	قَوِّمَا	Dual/Masculine & Feminine
لَا تُقَوِّمُوْا	قَوِّمُوْا	Plural Masculine
لَا تُقَوِّمِيْ	قَوِّمِيْ	Singular Feminine
لَا تُقَوِّمَا	قَوِّمَا	Dual/ Masculine & Feminine
لَا تُقَوِّمْنَ	قَوِّمْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs نَاقِص for بَاب فَعَّلَ يُفَعِّلُ

Don't Leave!	Leave!	Number & Gender
لَا تُخَلِّ	خَلِّ	Singular/Masculine
لَا تُخَلِّيَا	خَلِّيَا	Dual/Masculine & Feminine
لَا تُخَلُّوْا	خَلُّوْا	Plural Masculine
لَا تُخَلِّيْ	خَلِّيْ	Singular Feminine
لَا تُخَلِّيَا	خَلِّيَا	Dual/ Masculine & Feminine
لَا تُخَلِّيْنَ	خَلِّيْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs لَفِيْف for بَاب فَعَّلَ يُفَعِّلُ

Don't Fold!	Fold!	Number & Gender
لَا تُطَوِّ	طَوِّ	Singular/Masculine
لَا تُطَوِّيَا	طَوِّيَا	Dual/Masculine & Feminine
لَا تُطَوُّوْا	طَوُّوْا	Plural Masculine
لَا تُطَوِّيْ	طَوِّيْ	Singular Feminine
لَا تُطَوِّيَا	طَوِّيَا	Dual/ Masculine & Feminine
لَا تُطَوِّيْنَ	طَوِّيْنَ	Plural Feminine

Examples of أَمْر and نَهْي from بَاب فَعَّلَ يُفَعِّلُ in the Qur'ān

فَذَكِّرْ إِنَّمَآ أَنْتَ مُذَكِّرٌ
"So remind, [O Muhammad]; you are only a reminder"
سَبِّحِ اسْمَ رَبِّكَ الْأَعْلٰى
"Exalt the name of your Lord, the Most High"
فَلَا تُزَكُّوٓا أَنْفُسَكُمْ
"So do not claim yourselves to be pure"
نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا الْغَفُوْرُ الرَّحِيْمُ
"Tell My servants that I am indeed the Oft-forgiving, Most Merciful"

3) فَاعَلَ – يُفَاعِلُ – مُفَاعَلَةٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- To form this بَاب, insert an extra *alif* after the فَاء of the root letter. For example:

عَمِلَ	جَهَدَ	قَتَلَ
⬇	⬇	⬇
عَامَلَ	جَاهَدَ	قَاتَلَ

- In the مُضَارِع the حَرْفُ الْمُضَارِعِ takes a *ḍammah*, while the ع letter takes a *kasrah*. For example:

عَامَلَ	جَاهَدَ	قَاتَلَ
⬇	⬇	⬇
يُعَامِلُ	يُجَاهِدُ	يُقَاتِلُ

- In all forms of the أَجْوَف verb from this بَاب, the weak letter returns. For example:

حَالَ (حَوَلَ)	بَاعَ (بَيَعَ)	نَالَ (نَيَلَ)
⬇	⬇	⬇
حَاوَلَ - يُحَاوِلُ	بَايَعَ - يُبَايِعُ	نَايَلَ - يُنَايِلُ

- When the verb is نَاقِص, the مَاضِي ends with an *alif* (written as ى after a *fatḥah*), while the مُضَارِع ends with a ى. For example:

قَسَا	سَوِيَ	قَاسَى	سَاوَى
⬇	⬇	⬇	⬇
قَاسَى	سَاوَى	يُقَاسِيْ	يُسَاوِيْ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from صَحِيْح سَالِم Verbs for بَاب فَاعَلَ يُفَاعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	شَاهَدُوْا	شَاهَدَا	شَاهَدَ	اَلْمَاضِيْ
Third	Feminine	شَاهَدْنَ	شَاهَدَتَا	شَاهَدَتْ	
Second	Masculine	شَاهَدْتُّمْ	شَاهَدْتُّمَا	شَاهَدْتَّ	
Second	Feminine	شَاهَدْتُّنَّ	شَاهَدْتُّمَا	شَاهَدْتِّ	
First	Masc & Fem	شَاهَدْنَا		شَاهَدْتُّ	
Third	Masculine	يُشَاهِدُوْنَ	يُشَاهِدَانِ	يُشَاهِدُ	اَلْمُضَارِعُ
Third	Feminine	يُشَاهِدْنَ	تُشَاهِدَانِ	تُشَاهِدُ	
Second	Masculine	تُشَاهِدُوْنَ	تُشَاهِدَانِ	تُشَاهِدُ	
Second	Feminine	تُشَاهِدْنَ	تُشَاهِدَانِ	تُشَاهِدِيْنَ	
First	Masc & Fem	نُشَاهِدُ		أُشَاهِدُ	

Below are a few examples:

وَ الَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
“And those who strive for Us – We will surely guide them to Our ways”
أَلَمْ تَرَ إِلَى الَّذِيْنَ نَافَقُوْا
“Have you not considered those who practice hypocrisy”
وَ إِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا
“And when the ignorant address them [harshly], they say [words of] peace”
يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللهِ وَ لَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ
“They strive in the cause of Allāh and do not fear the blame of a critic”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from Verbs مَهْمُوْز for بَاب فَاعَلَ يُفَاعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اٰخَذُوْا	اٰخَذَا	اٰخَذَ	اَلْمَاضِيْ
Third	Feminine	اٰخَذْنَ	اٰخَذَتَا	اٰخَذَتْ	
Second	Masculine	اٰخَذْتُمْ	اٰخَذْتُمَا	اٰخَذْتَ	
Second	Feminine	اٰخَذْتُنَّ	اٰخَذْتُمَا	اٰخَذْتِ	
First	Masc & Fem	اٰخَذْنَا		اٰخَذْتُ	
Third	Masculine	يُؤَاخِذُوْنَ	يُؤَاخِذَانِ	يُؤَاخِذُ	اَلْمُضَارِعُ
Third	Feminine	يُؤَاخِذْنَ	تُؤَاخِذَانِ	تُؤَاخِذُ	
Second	Masculine	تُؤَاخِذُوْنَ	تُؤَاخِذَانِ	تُؤَاخِذُ	
Second	Feminine	تُؤَاخِذْنَ	تُؤَاخِذَانِ	تُؤَاخِذِيْنَ	
First	Masc & Fem	نُؤَاخِذُ		أُؤَاخِذُ	

Below are a few examples:

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ أَيْمَانِكُمْ
“Allāh will not impose blame upon you for what is meaningless in your oaths”
تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا
“By Allāh, certainly has Allāh preferred you over us”
رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَّسِيْنَآ أَوْ أَخْطَأْنَا
“Our Lord, do not impose blame upon us if we have forgotten or erred”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from مُضَعَّفٌ Verbs for بَاب فَاعَلَ يُفَاعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	شَاقُّوْا	شَاقَّا	شَاقَّ	اَلْمَاضِيْ
Third	Feminine	شَاقَقْنَ	شَاقَّتَا	شَاقَّتْ	
Second	Masculine	شَاقَقْتُمْ	شَاقَقْتُمَا	شَاقَقْتَ	
Second	Feminine	شَاقَقْتُنَّ	شَاقَقْتُمَا	شَاقَقْتِ	
First	Masc & Fem	شَاقَقْنَا		شَاقَقْتُ	
Third	Masculine	يُشَاقُّوْنَ	يُشَاقَّانِ	يُشَاقُّ	اَلْمُضَارِعُ
Third	Feminine	يُشَاقِقْنَ	تُشَاقَّانِ	تُشَاقُّ	
Second	Masculine	تُشَاقُّوْنَ	تُشَاقَّانِ	تُشَاقُّ	
Second	Feminine	تُشَاقِقْنَ	تُشَاقَّانِ	تُشَاقِّيْنَ	
First	Masc & Fem	نُشَاقُّ		أُشَاقُّ	

Below are a few examples:

ذٰلِكَ بِأَنَّهُمْ شَاقُّوا اللّٰهَ وَرَسُوْلَهُ
“That is because they opposed Allāh and His Messenger”
وَمَنْ يُّشَاقِّ اللّٰهَ فَإِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ
“And whosoever opposes Allāh, then verily, Allāh is Severe in punishment”
إِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهُ
“Indeed, the ones who oppose Allāh and His Messenger”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from Verbs مِثَال for بَاب فَاعَلَ يُفَاعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	يَاسَرُوْا	يَاسَرَا	يَاسَرَ	اَلْمَاضِيْ
Third	Feminine	يَاسَرْنَ	يَاسَرَتَا	يَاسَرَتْ	
Second	Masculine	يَاسَرْتُمْ	يَاسَرْتُمَا	يَاسَرْتَ	
Second	Feminine	يَاسَرْتُنَّ	يَاسَرْتُمَا	يَاسَرْتِ	
First	Masc & Fem	يَاسَرْنَا		يَاسَرْتُ	
Third	Masculine	يُيَاسِرُوْنَ	يُيَاسِرَانِ	يُيَاسِرُ	اَلْمُضَارِعُ
Third	Feminine	يُيَاسِرْنَ	تُيَاسِرَانِ	تُيَاسِرُ	
Second	Masculine	تُيَاسِرُوْنَ	تُيَاسِرَانِ	تُيَاسِرُ	
Second	Feminine	تُيَاسِرْنَ	تُيَاسِرَانِ	تُيَاسِرِيْنَ	
First	Masc & Fem	نُيَاسِرُ		أُيَاسِرُ	

Below are a few examples:

وَوَاعَدْنَا مُوسٰى ثَلَاثِيْنَ لَيْلَةً وَّأَتْمَمْنَاهَا بِعَشْرٍ
“And We appointed for Mūsā thirty nights and added ten (more)”
إِذَا وَافَقَ خَتْمُ الْقُرْاٰنِ أَوَّلَ اللَّيْلِ صَلَّتْ عَلَيْهِ الْمَلَآئِكَةُ حَتّٰى يُصْبِحَ
If the completion of the Qur’ān occurs at the beginning of the night, the angels send blessings upon him until morning
وَاجَهَ زَيْدٌ خَالِدًا
Zayd confronted Khālid

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from أَجْوَف Verbs for بَاب فَاعَلَ يُفَاعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	حَاوَلُوْا	حَاوَلَا	حَاوَلَ	اَلْمَاضِيْ
Third	Feminine	حَاوَلْنَ	حَاوَلَتَا	حَاوَلَتْ	
Second	Masculine	حَاوَلْتُمْ	حَاوَلْتُمَا	حَاوَلْتَ	
Second	Feminine	حَاوَلْتُنَّ	حَاوَلْتُمَا	حَاوَلْتِ	
First	Masc & Fem	حَاوَلْنَا		حَاوَلْتُ	
Third	Masculine	يُحَاوِلُوْنَ	يُحَاوِلَانِ	يُحَاوِلُ	اَلْمُضَارِعُ
Third	Feminine	يُحَاوِلْنَ	تُحَاوِلَانِ	تُحَاوِلُ	
Second	Masculine	تُحَاوِلُوْنَ	تُحَاوِلَانِ	تُحَاوِلُ	
Second	Feminine	تُحَاوِلْنَ	تُحَاوِلَانِ	تُحَاوِلِيْنَ	
First	Masc & Fem	نُحَاوِلُ		أُحَاوِلُ	

Below are a few examples:

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ
“Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree”
وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَّزَاوَرُ عَنْ كَهْفِهِمْ
“And [had you been present], you would see the sun when it rose, inclining away from their cave”
قَالَ لَهٗ صَاحِبُهٗ وَ هُوَ يُحَاوِرُهٗٓ أَكَفَرْتَ بِالَّذِىْ خَلَقَكَ
“His companion said to him while he was conversing with him, “Have you disbelieved in He who created you”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from نَاقِص Verbs for بَاب فَاعَلَ يُفَاعِلُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	قَاسَوْا	قَاسَيَا	قَاسٰى	اَلْمَاضِيْ
Third	Feminine	قَاسَيْنَ	قَاسَتَا	قَاسَتْ	
Second	Masculine	قَاسَيْتُمْ	قَاسَيْتُمَا	قَاسَيْتَ	
Second	Feminine	قَاسَيْتُنَّ	قَاسَيْتُمَا	قَاسَيْتِ	
First	Masc & Fem	قَاسَيْنَا		قَاسَيْتُ	
Third	Masculine	يُقَاسُوْنَ	يُقَاسِيَانِ	يُقَاسِيْ	اَلْمُضَارِعُ
Third	Feminine	يُقَاسِيْنَ	تُقَاسِيَانِ	تُقَاسِيْ	
Second	Masculine	تُقَاسُوْنَ	تُقَاسِيَانِ	تُقَاسِيْ	
Second	Feminine	تُقَاسِيْنَ	تُقَاسِيَانِ	تُقَاسِيْنَ	
First	Masc & Fem	نُقَاسِيْ		أُقَاسِيْ	

Below are a few examples:

إِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا
“When he called to his Lord a private supplication”
وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ أَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ
“And [warn of] the Day He will call them and say, “Where are my ‘partners’ which you used to claim”
مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهُ بِالْحَرْبِ
Whosoever shows enmity to a *walī* of Mine, then I have declared war against him

Key Features of this بَاب:

- بَابُ الْمُفَاعَلَةِ has a few important characteristics. Firstly, it often conveys the idea of duality or mutual participation, where two people are engaged in the same action together.

قَاتَلَ زَيْدٌ وَعُمَرُ
Zayd and ‘Umar fought one another

- Secondly, at times مُفَاعَلَة carries the same meaning as إِفْعَال. For example:

بَاعَدْتُّهُ - أَبْعَدْتُّهُ
I distanced him

- It can also be used with the same meaning as the triliteral verb itself. For example:

شَاهَدْتُّهُ - شَهِدْتُّهُ
I witnessed him

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern فَاعِل. This rule applies to all the different types of verbs, except in the case of the نَاقِص where the weak final letter is dropped. For example:

سَالِم	مَهْمُوْز	مُضَعَّف	مِثَال	أَجْوَف	نَاقِص
شَاهِدْ	اٰخِذْ	شَاقِّ	يَاسِرْ	حَاوِلْ	قَاسِ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
(نَهْي and أَمْر) Verbs سَالِمٌ for بَاب فَاعَلَ يُفَاعِلُ

Don't Witness!	Witness!	Number & Gender
لَا تُشَاهِدْ	شَاهِدْ	Singular/Masculine
لَا تُشَاهِدَا	شَاهِدَا	Dual/Masculine & Feminine
لَا تُشَاهِدُوْا	شَاهِدُوْا	Plural Masculine
لَا تُشَاهِدِيْ	شَاهِدِيْ	Singular Feminine
لَا تُشَاهِدَا	شَاهِدَا	Dual/ Masculine & Feminine
لَا تُشَاهِدْنَ	شَاهِدْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
(نَهْي and أَمْر) Verbs مَهْمُوْز for بَاب فَاعَلَ يُفَاعِلُ

Don't Hold Accountable!	Hold Accountable!	Number & Gender
لَا تُؤَاخِذْ	اٰخِذْ	Singular/Masculine
لَا تُؤَاخِذَا	اٰخِذَا	Dual/Masculine & Feminine
لَا تُؤَاخِذُوْا	اٰخِذُوْا	Plural Masculine
لَا تُؤَاخِذِيْ	اٰخِذِيْ	Singular Feminine
لَا تُؤَاخِذَا	اٰخِذَا	Dual/ Masculine & Feminine
لَا تُؤَاخِذْنَ	اٰخِذْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
مُضَعَّف Verbs (أَمْر and نَهْي) بَاب فَاعَلَ يُفَاعِلُ for

Don't Oppose!	Oppose!	Number & Gender
لَا تُشَاقِّ	شَاقِّ	Singular/Masculine
لَا تُشَاقَّا	شَاقَّا	Dual/Masculine & Feminine
لَا تُشَاقُّوْا	شَاقُّوْا	Plural Masculine
لَا تُشَاقِّيْ	شَاقِّيْ	Singular Feminine
لَا تُشَاقَّا	شَاقَّا	Dual/ Masculine & Feminine
لَا تُشَاقِقْنَ	شَاقِقْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from
مِثَال Verbs (أَمْر and نَهْي) بَاب فَاعَلَ يُفَاعِلُ for

Don't Assist/Ease!	Assist/Ease!	Number & Gender
لَا تُيَاسِرْ	يَاسِرْ	Singular/Masculine
لَا تُيَاسِرَا	يَاسِرَا	Dual/Masculine & Feminine
لَا تُيَاسِرُوْا	يَاسِرُوْا	Plural Masculine
لَا تُيَاسِرِيْ	يَاسِرِيْ	Singular Feminine
لَا تُيَاسِرَا	يَاسِرَا	Dual/ Masculine & Feminine
لَا تُيَاسِرْنَ	يَاسِرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs أَجْوَف for بَاب فَاعَلَ يُفَاعِلُ

Don't Try/Attempt!	Try/Attempt!	Number & Gender
لَا تُحَاوِلْ	حَاوِلْ	Singular/Masculine
لَا تُحَاوِلَا	حَاوِلَا	Dual/Masculine & Feminine
لَا تُحَاوِلُوْا	حَاوِلُوْا	Plural Masculine
لَا تُحَاوِلِيْ	حَاوِلِيْ	Singular Feminine
لَا تُحَاوِلَا	حَاوِلَا	Dual/ Masculine & Feminine
لَا تُحَاوِلْنَ	حَاوِلْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ from (نَهْي and أَمْر) Verbs نَاقِص for بَاب فَاعَلَ يُفَاعِلُ

Don't Endure!	Endure!	Number & Gender
لَا تُقَاسِ	قَاسِ	Singular/Masculine
لَا تُقَاسِيَا	قَاسِيَا	Dual/Masculine & Feminine
لَا تُقَاسُوْا	قَاسُوْا	Plural Masculine
لَا تُقَاسِيْ	قَاسِيْ	Singular Feminine
لَا تُقَاسِيَا	قَاسِيَا	Dual/ Masculine & Feminine
لَا تُقَاسِيْنَ	قَاسِيْنَ	Plural Feminine

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

Examples of أَمْر and نَهْي from بَاب فَاعَلَ يُفَاعِلُ in the Qurʾān

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ
“Fight the ones who do not believe in Allāh nor in the Last Day”
وَ جَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا
“and strive against them with the Qur’ān a great striving”
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَ صَابِرُوْا وَ رَابِطُوْا
“O you who have believed, persevere and endure and remain stationed”
وَ سَارِعُوْٓا إِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ
“And hasten to forgiveness from your Lord and a garden”

اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ

اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ means that two additional letters are added to the original three root letters.

In the first category, you saw only one extra letter, such as the هَمْزَةُ الْقَطْعِ (أَفْعَلَ – يُفْعِلُ), the doubling (فَعَّلَ – يُفَعِّلُ), or the added alif (قَاتَلَ – يُقَاتِلُ). In this category, however, two extra letters are added, and there are five أَبْوَاب in total under this section. These are:

تَفَعَّلَ يَتَفَعَّلُ (بَاب تَفَعُّلٌ)	**اِفْتَعَلَ يَفْتَعِلُ (بَاب اِفْتِعَالٌ)**	**اِنْفَعَلَ يَنْفَعِلُ (بَاب اِنْفِعَالٌ)**
تَفَاعَلَ يَتَفَاعَلُ (بَاب تَفَاعُلٌ)	**اِفْعَلَّ يَفْعَلُّ (بَاب اِفْعِلَالٌ)**	

1) تَفَعَّلَ – يَتَفَعَّلُ – تَفَعُّلٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- The form تَفَعَّلَ is made by adding a تاء to the beginning of the triliteral verb and doubling the ع letter with a *shaddah*. For example:

عَلِمَ	قَبِلَ	حَدَثَ
⬇	⬇	⬇
تَعَلَّمَ	تَقَبَّلَ	تَحَدَّثَ

- In the مَاضِي all the letters carry a فَتْحَة. In the مُضَارِع all the letters also carry a فَتْحَة, except for the لَام letter which will take a *ḍammah*.

  For example:

تَعَلَّمَ	تَقَبَّلَ	تَحَدَّثَ
⬇	⬇	⬇
يَتَعَلَّمُ	يَتَقَبَّلُ	يَتَحَدَّثُ

- In the مُضَعَّف verbs of this بَاب, there is no إِدْغَام (assimilation). The ع letter and the ل letter are written separately, and the ع letter is doubled. For example:

مَدَّ	شَقَّ
⬇	⬇
تَمَدَّدَ	تَشَقَّقَ

- In the أَجْوَف وَاوِيّ, the و returns, and in the أَجْوَف يَائِيّ, the ي returns.

  For example:

قَالَ	مَازَ
⬇	⬇
تَقَوَّلَ	تَمَيَّزَ

- The نَاقِص verb ends with an *alif* (written as ى) in the مَاضِيْ and the مُضَارِع. For example:

بَنٰى	يَبْنِيْ
⬇	⬇
تَبَنّٰى	يَتَبَنّٰى

Key Features of this بَاب:

- بَابُ التَّفَعُّل is often used as the reflexive - meaning the subject is doing the action to himself of فَعَّلَ. For example:

ذَكَّرْتُهُ	عَلَّمْتُهُ
I reminded him	I taught him
⬇	⬇
تَذَكَّرَ	تَعَلَّمَ
He remembered	He learnt

- بَابُ التَّفَعُّل often gives the meaning of doing something gradually or with effort. For example:

تَجَرَّعَ زَيْدٌ الدَّوَاءَ
Zayd drank the medicine sip by sip
تَحَفَّظَ عَمْرٌو الدَّرْسَ
‘Amr (slowly) memorised the lesson

Similarly, تَعَلَّمَ and تَدَرَّسَ both show the idea of learning step by step.

- بَابُ التَّفَعُّل can show that a person is representing themselves with a certain quality or state. For example:

تَكَبَّرَ زَيْدٌ	تَشَجَّعَ زَيْدٌ
Zayd thought himself great	Zayd acted brave

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرفَيْنِ from بَاب تَفَعَّلَ يَتَفَعَّلُ for سَالِم Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَقَبَّلُوْا	تَقَبَّلَا	تَقَبَّلَ	اَلْمَاضِيْ
Third	Feminine	تَقَبَّلْنَ	تَقَبَّلَتَا	تَقَبَّلَتْ	
Second	Masculine	تَقَبَّلْتُمْ	تَقَبَّلْتُمَا	تَقَبَّلْتَ	
Second	Feminine	تَقَبَّلْتُنَّ	تَقَبَّلْتُمَا	تَقَبَّلْتِ	
First	Masc & Fem	تَقَبَّلْنَا		تَقَبَّلْتُ	
Third	Masculine	يَتَقَبَّلُوْنَ	يَتَقَبَّلَانِ	يَتَقَبَّلُ	اَلْمُضَارِعُ
Third	Feminine	يَتَقَبَّلْنَ	تَتَقَبَّلَانِ	تَتَقَبَّلُ	
Second	Masculine	تَتَقَبَّلُوْنَ	تَتَقَبَّلَانِ	تَتَقَبَّلُ	
Second	Feminine	تَتَقَبَّلْنَ	تَتَقَبَّلَانِ	تَتَقَبَّلِيْنَ	
First	Masc & Fem	نَتَقَبَّلُ		أَتَقَبَّلُ	

Below are a few examples:

وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ
“And give thought to the creation of the heavens and the earth”
أَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ أَمْ عَلٰى قُلُوْبٍ أَقْفَالُهَا
“Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرفَيْنِ from بَاب تَفَعَّلَ يَتَفَعَّلُ for مُضَعَّف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَمَدَّدُوْا	تَمَدَّدَا	تَمَدَّدَ	اَلْمَاضِيْ
Third	Feminine	تَمَدَّدْنَ	تَمَدَّدَتَا	تَمَدَّدَتْ	
Second	Masculine	تَمَدَّدْتُّمْ	تَمَدَّدْتُّمَا	تَمَدَّدْتَّ	
Second	Feminine	تَمَدَّدْتُّنَّ	تَمَدَّدْتُّمَا	تَمَدَّدْتِّ	
First	Masc & Fem	تَمَدَّدْنَا		تَمَدَّدْتُّ	
Third	Masculine	يَتَمَدَّدُوْنَ	يَتَمَدَّدَانِ	يَتَمَدَّدُ	اَلْمُضَارِعُ
Third	Feminine	يَتَمَدَّدْنَ	تَتَمَدَّدَانِ	تَتَمَدَّدُ	
Second	Masculine	تَتَمَدَّدُوْنَ	تَتَمَدَّدَانِ	تَتَمَدَّدُ	
Second	Feminine	تَتَمَدَّدْنَ	تَتَمَدَّدَانِ	تَتَمَدَّدِيْنَ	
First	Masc & Fem	نَتَمَدَّدُ		أَتَمَدَّدُ	

Below are a few examples:

وَ يَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَ نُزِّلَ الْمَلَآئِكَةُ تَنْزِيْلًا
“And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent”
يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا
“On the Day the earth breaks away from them [and they emerge] rapidly”

The original form of the verb was تَتَشَقَّقُ (with two ت – one from the prefix of the مُضَارِع and one from the pattern يَتَفَعَّلُ – تَفَعَّلَ). However, when two identical ت come together, one of them is sometimes dropped for ease of pronunciation and lightness (تَخْفِيْف).

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرفَيْنِ from بَاب تَفَعَّلَ يَتَفَعَّلُ for مِثَال Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَوَجَّهُوْا	تَوَجَّهَا	تَوَجَّهَ	اَلْمَاضِيْ
Third	Feminine	تَوَجَّهْنَ	تَوَجَّهَتَا	تَوَجَّهَتْ	
Second	Masculine	تَوَجَّهْتُمْ	تَوَجَّهْتُمَا	تَوَجَّهْتَ	
Second	Feminine	تَوَجَّهْتُنَّ	تَوَجَّهْتُمَا	تَوَجَّهْتِ	
First	Masc & Fem	تَوَجَّهْنَا		تَوَجَّهْتُ	
Third	Masculine	يَتَوَجَّهُوْنَ	يَتَوَجَّهَانِ	يَتَوَجَّهُ	اَلْمُضَارِعُ
Third	Feminine	يَتَوَجَّهْنَ	تَتَوَجَّهَانِ	تَتَوَجَّهُ	
Second	Masculine	تَتَوَجَّهُوْنَ	تَتَوَجَّهَانِ	تَتَوَجَّهُ	
Second	Feminine	تَتَوَجَّهْنَ	تَتَوَجَّهَانِ	تَتَوَجَّهِيْنَ	
First	Masc & Fem	نَتَوَجَّهُ		أَتَوَجَّهُ	

Below are a few examples:

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ
“And when he directed himself toward Madyan”
اَللّٰهُ يَتَوَفَّى الْأَنْفُسَ حِيْنَ مَوْتِهَا
“Allāh takes the souls at the time of their death”
فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ
“So recite what is easy [for you] of the Qur’ān”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرفَيْنِ from بَاب تَفَعَّلَ يَتَفَعَّلُ for أَجْوَف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَقَوَّلُوْا	تَقَوَّلَا	تَقَوَّلَ	اَلْمَاضِيْ
Third	Feminine	تَقَوَّلْنَ	تَقَوَّلَتَا	تَقَوَّلَتْ	
Second	Masculine	تَقَوَّلْتُمْ	تَقَوَّلْتُمَا	تَقَوَّلْتَ	
Second	Feminine	تَقَوَّلْتُنَّ	تَقَوَّلْتُمَا	تَقَوَّلْتِ	
First	Masc & Fem	تَقَوَّلْنَا		تَقَوَّلْتُ	
Third	Masculine	يَتَقَوَّلُوْنَ	يَتَقَوَّلَانِ	يَتَقَوَّلُ	اَلْمُضَارِعُ
Third	Feminine	يَتَقَوَّلْنَ	تَتَقَوَّلَانِ	تَتَقَوَّلُ	
Second	Masculine	تَتَقَوَّلُوْنَ	تَتَقَوَّلَانِ	تَتَقَوَّلُ	
Second	Feminine	تَتَقَوَّلْنَ	تَتَقَوَّلَانِ	تَتَقَوَّلِيْنَ	
First	Masc & Fem	نَتَقَوَّلُ		أَتَقَوَّلُ	

Below are a few examples:

وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيْلِ
“And if the messenger were to invent any sayings in Our name”
إِذْ تَسَوَّرُوا الْمِحْرَابَ
“When they climbed over the wall of [his] prayer chamber”
إِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ
“That indeed for you is whatever you choose”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرفَيْنِ from بَاب تَفَعَّلَ يَتَفَعَّلُ for نَاقِص Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَخَلَّوْا	تَخَلَّيَا	تَخَلّٰى	اَلْمَاضِيْ
Third	Feminine	تَخَلَّيْنَ	تَخَلَّتَا	تَخَلَّتْ	
Second	Masculine	تَخَلَّيْتُمْ	تَخَلَّيْتُمَا	تَخَلَّيْتَ	
Second	Feminine	تَخَلَّيْتُنَّ	تَخَلَّيْتُمَا	تَخَلَّيْتِ	
First	Masc & Fem	تَخَلَّيْنَا		تَخَلَّيْتُ	
Third	Masculine	يَتَخَلَّوْنَ	يَتَخَلَّيَانِ	يَتَخَلّٰى	اَلْمُضَارِعُ
Third	Feminine	يَتَخَلَّيْنَ	تَتَخَلَّيَانِ	تَتَخَلّٰى	
Second	Masculine	تَتَخَلَّوْنَ	تَتَخَلَّيَانِ	تَتَخَلّٰى	
Second	Feminine	تَتَخَلَّيْنَ	تَتَخَلَّيَانِ	تَتَخَلَّيْنَ	
First	Masc & Fem	نَتَخَلّٰى		أَتَخَلّٰى	

Below are a few examples:

قَدْ أَفْلَحَ مَنْ تَزَكّٰى
“He has certainly succeeded who purifies himself”
أَمْ لِلْإِنْسَانِ مَا تَمَنّٰى
“Or is there for man whatever he wishes?”
وَ أَلْقَتْ مَا فِيْهَا وَ تَخَلَّتْ
“And has cast out that within it and relinquished [it]”

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern تَفَعَّلْ. This rule applies to all the different types of verbs, except in the case of the نَاقِص where the weak final letter is dropped.
For example:

سَالِم	مَهْمُوْز	مُضَعَّف	مِثَال	أَجْوَف	نَاقِص
تَقَبَّلْ	تَأَبَّدْ	تَشَقَّقْ	تَيَسَّرْ	تَقَوَّلْ	تَخَلَّ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from سَالِم Verbs for بَاب تَفَعَّلَ يَتَفَعَّلُ (أَمْر and نَهْي)

Don't Accept!	Accept!	Number & Gender
لَا تَتَقَبَّلْ	تَقَبَّلْ	Singular/Masculine
لَا تَتَقَبَّلَا	تَقَبَّلَا	Dual/Masculine & Feminine
لَا تَتَقَبَّلُوْا	تَقَبَّلُوْا	Plural Masculine
لَا تَتَقَبَّلِيْ	تَقَبَّلِيْ	Singular Feminine
لَا تَتَقَبَّلَا	تَقَبَّلَا	Dual/ Masculine & Feminine
لَا تَتَقَبَّلْنَ	تَقَبَّلْنَ	Plural Feminine

Note: When two ت come together in a word, it is permissible to drop one of them. For example: لَا تَتَقَبَّلْ can become: لَا تَقَبَّلْ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
Verbs (أَمْر and نَهْي) بَاب تَفَعَّلَ يَتَفَعَّلُ for مَهْمُوْز

Don’t Be Late!	Be late!	Number & Gender
لَا تَتَأَخَّرْ	تَأَخَّرْ	Singular/Masculine
لَا تَتَأَخَّرَا	تَأَخَّرَا	Dual/Masculine & Feminine
لَا تَتَأَخَّرُوْا	تَأَخَّرُوْا	Plural Masculine
لَا تَتَأَخَّرِيْ	تَأَخَّرِيْ	Singular Feminine
لَا تَتَأَخَّرَا	تَأَخَّرَا	Dual/ Masculine & Feminine
لَا تَتَأَخَّرْنَ	تَأَخَّرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
Verbs (أَمْر and نَهْي) بَاب تَفَعَّلَ يَتَفَعَّلُ for مُضَعَّف

Don’t Split Apart!	Split Apart!	Number & Gender
لَا تَتَشَقَّقْ	تَشَقَّقْ	Singular/Masculine
لَا تَتَشَقَّقَا	تَشَقَّقَا	Dual/Masculine & Feminine
لَا تَتَشَقَّقُوْا	تَشَقَّقُوْا	Plural Masculine
لَا تَتَشَقَّقِيْ	تَشَقَّقِيْ	Singular Feminine
لَا تَتَشَقَّقَا	تَشَقَّقَا	Dual/ Masculine & Feminine
لَا تَتَشَقَّقْنَ	تَشَقَّقْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
(نَهْي and أَمْر) Verbs مِثَال for بَاب تَفَعَّلَ يَتَفَعَّلُ

Don't Turn!	Turn!	Number & Gender
لَا تَتَوَجَّهْ	تَوَجَّهْ	Singular/Masculine
لَا تَتَوَجَّهَا	تَوَجَّهَا	Dual/Masculine & Feminine
لَا تَتَوَجَّهُوْا	تَوَجَّهُوْا	Plural Masculine
لَا تَتَوَجَّهِيْ	تَوَجَّهِيْ	Singular Feminine
لَا تَتَوَجَّهَا	تَوَجَّهَا	Dual/ Masculine & Feminine
لَا تَتَوَجَّهْنَ	تَوَجَّهْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
(نَهْي and أَمْر) Verbs أَجْوَف for بَاب تَفَعَّلَ يَتَفَعَّلُ

Don't Fabricate!	Fabricate!	Number & Gender
لَا تَتَقَوَّلْ	تَقَوَّلْ	Singular/Masculine
لَا تَتَقَوَّلَا	تَقَوَّلَا	Dual/Masculine & Feminine
لَا تَتَقَوَّلُوْا	تَقَوَّلُوْا	Plural Masculine
لَا تَتَقَوَّلِيْ	تَقَوَّلِيْ	Singular Feminine
لَا تَتَقَوَّلَا	تَقَوَّلَا	Dual/ Masculine & Feminine
لَا تَتَقَوَّلْنَ	تَقَوَّلْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from نَاقِص Verbs (نَهْي and أَمْر) for بَاب تَفَعَّلَ يَتَفَعَّلُ

Don't Withdraw!	Withdraw!	Number & Gender
لَا تَتَخَلَّ	تَخَلَّ	Singular/Masculine
لَا تَتَخَلَّيَا	تَخَلَّيَا	Dual/Masculine & Feminine
لَا تَتَخَلَّوْا	تَخَلَّوْا	Plural Masculine
لَا تَتَخَلَّيْ	تَخَلَّيْ	Singular Feminine
لَا تَتَخَلَّيَا	تَخَلَّيَا	Dual/ Masculine & Feminine
لَا تَتَخَلَّيْنَ	تَخَلَّيْنَ	Plural Feminine

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

Examples of أَمْر and نَهْي from بَاب تَفَعَّلَ يَتَفَعَّلُ in the Qurʾān

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا
"O you who have believed, if there comes to you a disobedient one with information, investigate"
وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِىْ لَا يَمُوْتُ
"And rely upon the Ever-Living who does not die"
يَا بَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَأَخِيْهِ
"O my sons, go and find out about Yusuf and his brother"
وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُوْلٰى
"And do not display yourselves as [was] the display of the former times of ignorance"

2) اِفْتَعَلَ – يَفْتَعِلُ – اِفْتِعَالٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- The form اِفْتَعَلَ is made by adding a هَمْزَةُ الْوَصْلِ with a كَسْرَة at the beginning, and a تَاء with a فَتْحَة after the ف letter. In the مَاضِي, the ف letter is سَاكِن while the ع letter takes a *fatḥah*. For example:

حَجَرَ	حَمَلَ	فَتَحَ
⬇	⬇	⬇
اِحْتَجَرَ	اِحْتَمَلَ	اِفْتَتَحَ

- In the مُضَارِع, both the حَرْفُ الْمُضَارِعَ and the extra ت carry a فَتْحَة, while the ع letter takes a كَسْرَة. For example:

اِحْتَجَرَ	اِحْتَمَلَ	اِفْتَتَحَ
⬇	⬇	⬇
يَحْتَجِرُ	يَحْتَمِلُ	يَفْتَتِحُ

- If the ف letter of the triliteral verb is ط ،ض ،ص or ظ, then the ت of اِفْتَعَلَ changes into ط. This rule applies in all forms of the verb, the verbal noun, active and passive participles, and every derivative. For example:

طَرَدَ	صَبَرَ
⬇	⬇
اِطَّرَدَ (اِطْتَرَدَ)	اِصْطَبَرَ (اِصْتَبَرَ)

- In the مِثَال verb, if a و or ي comes before the ف of اِفْتِعَال, it changes into a ت. This rule applies in the مَاضِي، مُضَارِع verbal noun, and all derivatives. For example:

وَصَلَ	يَسَرَ
⬇	⬇
اِتَّصَلَ (اِوْتَصَلَ)	اِتَّسَرَ (اِيْتَسَرَ)

- In the أَجْوَف verb, the ع letter (و or ي) changes into an *alif* if preceded by a فَتْحَة. For example:

جَازَ (جَوَزَ)	خَارَ (خَيَرَ)
⬇	⬇
اِجْتَازَ (اِجْتَوَزَ)	اِخْتَارَ (اِخْتَيَرَ)

- In the نَاقِص verb, the مَاضِي ends with an *alif* (written as ى) and the مُضَارِع ends with a ي. For example:

شَرىٰ	يَشْرِيْ
⬇	⬇
اِشْتَرىٰ	يَشْتَرِيْ

Key Features of this بَاب:

- بَابُ الْاِفْتِعَالِ is often used as the reflexive of فَعَلَ or فَعَّلَ. For example:

نَشَرْتُهُ فَانْتَشَرَ
I spread it, so it spread

- It can take the meaning of the verbal noun. For example:

اِحْتَجَرَ الطِّيْنُ
The clay became stone

- It can be both لَازِم and مُتَعَدِّي.

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِفْتَعَلَ يَفْتَعِلُ for صَحِيْح سَالِم Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِحْتَمَلُوْا	اِحْتَمَلَا	اِحْتَمَلَ	اَلْمَاضِيْ
Third	Feminine	اِحْتَمَلْنَ	اِحْتَمَلَتَا	اِحْتَمَلَتْ	
Second	Masculine	اِحْتَمَلْتُمْ	اِحْتَمَلْتُمَا	اِحْتَمَلْتَ	
Second	Feminine	اِحْتَمَلْتُنَّ	اِحْتَمَلْتُمَا	اِحْتَمَلْتِ	
First	Masc & Fem	اِحْتَمَلْنَا		اِحْتَمَلْتُ	
Third	Masculine	يَحْتَمِلُوْنَ	يَحْتَمِلَانِ	يَحْتَمِلُ	اَلْمُضَارِعُ
Third	Feminine	يَحْتَمِلْنَ	تَحْتَمِلَانِ	تَحْتَمِلُ	
Second	Masculine	تَحْتَمِلُوْنَ	تَحْتَمِلَانِ	تَحْتَمِلُ	
Second	Feminine	تَحْتَمِلْنَ	تَحْتَمِلَانِ	تَحْتَمِلِيْنَ	
First	Masc & Fem	نَحْتَمِلُ		أَحْتَمِلُ	

Below are a few examples:

فَاخْتَلَفَ الْأَحْزَابُ مِنْۢ بَيْنِهِمْ
“But sects from among themselves fell into disagreement”
وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ
“And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.”

Conjugation Table of بَاب اِفْتَعَلَ يَفْتَعِلُ from اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ for مُضَعَّفٌ Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِضْطَرُّوْا	اِضْطَرَّا	اِضْطَرَّ	اَلْمَاضِيْ
Third	Feminine	اِضْطَرَرْنَ	اِضْطَرَّتَا	اِضْطَرَّتْ	
Second	Masculine	اِضْطَرَرْتُمْ	اِضْطَرَرْتُمَا	اِضْطَرَرْتَ	
Second	Feminine	اِضْطَرَرْتُنَّ	اِضْطَرَرْتُمَا	اِضْطَرَرْتِ	
First	Masc & Fem	اِضْطَرَرْنَا		اِضْطَرَرْتُ	
Third	Masculine	يَضْطَرُّوْنَ	يَضْطَرَّانِ	يَضْطَرُّ	اَلْمُضَارِعُ
Third	Feminine	يَضْطَرِرْنَ	تَضْطَرَّانِ	تَضْطَرُّ	
Second	Masculine	تَضْطَرُّوْنَ	تَضْطَرَّانِ	تَضْطَرُّ	
Second	Feminine	تَضْطَرِرْنَ	تَضْطَرَّانِ	تَضْطَرِّيْنَ	
First	Masc & Fem	نَضْطَرُّ		أَضْطَرُّ	

Below are a few examples:

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ
“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day”
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ
“But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him”
قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهٗ قَلِيْلًا ثُمَّ أَضْطَرُّهٗٓ إِلٰى عَذَابِ النَّارِ
“[Allāh] said: “And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِفْتَعَلَ يَفْتَعِلُ for مِثَال Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِتَّسَرُوْا	اِتَّسَرَا	اِتَّسَرَ	اَلْمَاضِيْ
Third	Feminine	اِتَّسَرْنَ	اِتَّسَرَتَا	اِتَّسَرَتْ	
Second	Masculine	اِتَّسَرْتُمْ	اِتَّسَرْتُمَا	اِتَّسَرْتَ	
Second	Feminine	اِتَّسَرْتُنَّ	اِتَّسَرْتُمَا	اِتَّسَرْتِ	
First	Masc & Fem	اِتَّسَرْنَا		اِتَّسَرْتُ	
Third	Masculine	يَتَّسِرُوْنَ	يَتَّسِرَانِ	يَتَّسِرُ	اَلْمُضَارِعُ
Third	Feminine	يَتَّسِرْنَ	تَتَّسِرَانِ	تَتَّسِرُ	
Second	Masculine	تَتَّسِرُوْنَ	تَتَّسِرَانِ	تَتَّسِرُ	
Second	Feminine	تَتَّسِرْنَ	تَتَّسِرَانِ	تَتَّسِرِيْنَ	
First	Masc & Fem	نَتَّسِرُ		أَتَّسِرُ	

Below are a few examples:

وَ الْقَمَرِ إِذَا اتَّسَقَ
“And [by] the moon when it becomes full”
وَلِبُيُوْتِهِمْ أَبْوَابًا وَّسُرُرًا عَلَيْهَا يَتَّكِئُوْنَ
“And for their houses – doors and couches [of silver] upon which to recline”
اِتَّصَلَ زَيْدٌ بِصَدِيْقِهِ مَسَاءً
Zayd contacted his friend in the evening

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِفْتَعَلَ يَفْتَعِلُ for أَجْوَف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِخْتَارُوْا	اِخْتَارَا	اِخْتَارَ	اَلْمَاضِيْ
Third	Feminine	اِخْتَرْنَ	اِخْتَارَتَا	اِخْتَارَتْ	
Second	Masculine	اِخْتَرْتُمْ	اِخْتَرْتُمَا	اِخْتَرْتَ	
Second	Feminine	اِخْتَرْتُنَّ	اِخْتَرْتُمَا	اِخْتَرْتِ	
First	Masc & Fem	اِخْتَرْنَا		اِخْتَرْتُ	
Third	Masculine	يَخْتَارُوْنَ	يَخْتَارَانِ	يَخْتَارُ	اَلْمُضَارِعُ
Third	Feminine	يَخْتَرْنَ	تَخْتَارَانِ	تَخْتَارُ	
Second	Masculine	تَخْتَارُوْنَ	تَخْتَارَانِ	تَخْتَارُ	
Second	Feminine	تَخْتَرْنَ	تَخْتَارَانِ	تَخْتَارِيْنَ	
First	Masc & Fem	نَخْتَارُ		أَخْتَارُ	

Below are a few examples:

ذٰلِكُمْ أَقْسَطُ عِنْدَ اللهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنٰٓى أَلَّا تَرْتَابُوْٓا إِلَّآ أَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ
“That is more just in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you except when it is an immediate transaction which you conduct among yourselves”
وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا لِّمِيْقَاتِنَا
“And Mūsā chose from his people seventy men for Our appointment”
وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى
“And I have chosen you, so listen to what is revealed [to you]”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِفْتَعَلَ يَفْتَعِلُ for نَاقِص Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِشْتَرَوْا	اِشْتَرَيَا	اِشْتَرٰى	اَلْمَاضِيْ
Third	Feminine	اِشْتَرَيْنَ	اِشْتَرَتَا	اِشْتَرَتْ	
Second	Masculine	اِشْتَرَيْتُمْ	اِشْتَرَيْتُمَا	اِشْتَرَيْتَ	
Second	Feminine	اِشْتَرَيْتُنَّ	اِشْتَرَيْتُمَا	اِشْتَرَيْتِ	
First	Masc & Fem	اِشْتَرَيْنَا		اِشْتَرَيْتُ	
Third	Masculine	يَشْتَرُوْنَ	يَشْتَرِيَانِ	يَشْتَرِيْ	اَلْمُضَارِعُ
Third	Feminine	يَشْتَرِيْنَ	تَشْتَرِيَانِ	تَشْتَرِيْ	
Second	Masculine	تَشْتَرُوْنَ	تَشْتَرِيَانِ	تَشْتَرِيْ	
Second	Feminine	تَشْتَرِيْنَ	تَشْتَرِيَانِ	تَشْتَرِيْنَ	
First	Masc & Fem	نَشْتَرِيْ		أَشْتَرِيْ	

Below are a few examples:

أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى
“Those are the ones who have purchased error [in exchange] for guidance”
وَ إِذِ ابْتَلٰٓى إِبْرٰهِيْمَ رَبُّهٗ بِكَلِمٰتٍ فَأَتَمَّهُنَّ
“And remember that Ibrāhīm was tried by his Lord with certain commands, which he fulfilled”
فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْعٰدُوْنَ
“But whoever seeks beyond that, then they are the transgressors”

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern اِفْتَعِلْ. This rule applies to all the different types of verbs, except in the case of the أَجْوَف where the middle weak letter is dropped and the نَاقِص where the weak final letter is dropped.
  For example:

سَالِم	مَهْمُوْز	مُضَعَّف	مِثَال	أَجْوَف	نَاقِص
اِفْتَتِحْ	اِئْتَمِرْ	اِضْطَرَّ	اِتَّسِرْ	اِخْتَرْ	اِشْتَرِ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from سَالِم Verbs (أَمْر and نَهْي) for بَاب اِفْتَعَلَ يَفْتَعِلُ

Don't Open!	Open!	Number & Gender
لَا تَفْتَتِحْ	اِفْتَتِحْ	Singular/Masculine
لَا تَفْتَتِحَا	اِفْتَتِحَا	Dual/Masculine & Feminine
لَا تَفْتَتِحُوْا	اِفْتَتِحُوْا	Plural Masculine
لَا تَفْتَتِحِيْ	اِفْتَتِحِيْ	Singular Feminine
لَا تَفْتَتِحَا	اِفْتَتِحَا	Dual/ Masculine & Feminine
لَا تَفْتَتِحْنَ	اِفْتَتِحْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
(نَهْي and أَمْر) Verbs مُضَعَّف for بَاب اِفْتَعَلَ يَفْتَعِلُ

Don't be Compelled!	Be compelled!	Number & Gender
لَا تَضْطَرَّ	اِضْطَرَّ	Singular/Masculine
لَا تَضْطَرَّا	اِضْطَرَّا	Dual/Masculine & Feminine
لَا تَضْطَرُّوْا	اِضْطَرُّوْا	Plural Masculine
لَا تَضْطَرِّيْ	اِضْطَرِّيْ	Singular Feminine
لَا تَضْطَرَّا	اِضْطَرَّا	Dual/ Masculine & Feminine
لَا تَضْطَرِرْنَ	اِضْطَرِرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
(نَهْي and أَمْر) Verbs مِثَال for بَاب اِفْتَعَلَ يَفْتَعِلُ

Don't Ease!	Ease!	Number & Gender
لَا تَتَّسِرْ	اِتَّسِرْ	Singular/Masculine
لَا تَتَّسِرَا	اِتَّسِرَا	Dual/Masculine & Feminine
لَا تَتَّسِرُوْا	اِتَّسِرُوْا	Plural Masculine
لَا تَتَّسِرِيْ	اِتَّسِرِيْ	Singular Feminine
لَا تَتَّسِرَا	اِتَّسِرَا	Dual/ Masculine & Feminine
لَا تَتَّسِرْنَ	اِتَّسِرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from (نَهْي and أَمْر) Verbs أَجْوَف for بَاب اِفْتَعَلَ يَفْتَعِلُ

Don't Choose!	Choose!	Number & Gender
لَا تَخْتَرْ	اِخْتَرْ	Singular/Masculine
لَا تَخْتَارَا	اِخْتَارَا	Dual/Masculine & Feminine
لَا تَخْتَارُوْا	اِخْتَارُوْا	Plural Masculine
لَا تَخْتَارِيْ	اِخْتَارِيْ	Singular Feminine
لَا تَخْتَارَا	اِخْتَارَا	Dual/ Masculine & Feminine
لَا تَخْتَرْنَ	اِخْتَرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from (نَهْي and أَمْر) Verbs نَاقِص for بَاب اِفْتَعَلَ يَفْتَعِلُ

Don't Buy!	Buy!	Number & Gender
لَا تَشْتَرِ	اِشْتَرِ	Singular/Masculine
لَا تَشْتَرِيَا	اِشْتَرِيَا	Dual/Masculine & Feminine
لَا تَشْتَرُوْا	اِشْتَرُوْا	Plural Masculine
لَا تَشْتَرِيْ	اِشْتَرِيْ	Singular Feminine
لَا تَشْتَرِيَا	اِشْتَرِيَا	Dual/ Masculine & Feminine
لَا تَشْتَرِيْنَ	اِشْتَرِيْنَ	Plural Feminine

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

Examples of أَمْر and نَهْي from بَاب اِفْتَعَلَ يَفْتَعِلُ in the Qur'ān

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوْا قَوْلَ الزُّوْرِ
"So avoid the uncleanliness of idols and avoid false statement"
وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا
"And enjoin prayer upon your family [and people] and be steadfast therein"
وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍ
"And listen on the Day when the Caller will call out from a place that is near "

3) اِنْفَعَلَ – يَنْفَعِلُ – اِنْفِعَالٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- The form اِنْفَعَلَ is made by adding a هَمْزَةُ الْوَصْلِ with a كَسْرَة at the beginning, followed by a ن *sākin*. In the مَاضِي, both the فَاء and the ع of the verb are vowelled with a. *fatḥah*. For example:

فَطَرَ	حَرَفَ	صَرَفَ
⬇	⬇	⬇
اِنْفَطَرَ	اِنْحَرَفَ	اِنْصَرَفَ

- In the مُضَارِع, the حَرْفُ الْمُضَارِعِ takes a *fatḥah*, while the ع letter is vowelled with a *kasrah*. For example:

اِنْفَطَرَ	اِنْحَرَفَ	اِنْصَرَفَ
⬇	⬇	⬇
يَنْفَطِرُ	يَنْحَرِفُ	يَنْصَرِفُ

- In the أَجْوَف verb, the ع letter (و or ي) changes into an *alif* if preceded by a فَتْحَة. For example:

قَادَ (قَيَدَ)
⬇
اِنْقَادَ (اِنْقَيَدَ)

- In the نَاقِص verb, the مَاضِي ends with an *alif* (written as ى) and the مُضَارِع ends with a ي. For example:

قَضٰى	يَقْضِيْ
⬇	⬇
اِنْقَضٰى	يَنْقَضِيْ

Key Features of this بَاب:

- The verbs of بَابُ الْاِنْفِعَالِ are intransitive by nature - they do not take a direct object.
- They are most often the reflexive of فَعَلَ, أَفْعَلَ, or فَعَّلَ. For example:

كَسَرْتُهُ فَانْكَسَرَ
I broke it, so it broke

- Very few verbs exist in بَابُ الاِنْفِعَال.

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِنْفَعَلَ يَنْفَعِلُ for صَحِيْح سَالِم Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِنْصَرَفُوْا	اِنْصَرَفَا	اِنْصَرَفَ	اَلْمَاضِيْ
Third	Feminine	اِنْصَرَفْنَ	اِنْصَرَفَتَا	اِنْصَرَفَتْ	
Second	Masculine	اِنْصَرَفْتُمْ	اِنْصَرَفْتُمَا	اِنْصَرَفْتَ	
Second	Feminine	اِنْصَرَفْتُنَّ	اِنْصَرَفْتُمَا	اِنْصَرَفْتِ	
First	Masc & Fem	اِنْصَرَفْنَا		اِنْصَرَفْتُ	
Third	Masculine	يَنْصَرِفُوْنَ	يَنْصَرِفَانِ	يَنْصَرِفُ	اَلْمُضَارِعُ
Third	Feminine	يَنْصَرِفْنَ	تَنْصَرِفَانِ	تَنْصَرِفُ	
Second	Masculine	تَنْصَرِفُوْنَ	تَنْصَرِفَانِ	تَنْصَرِفُ	
Second	Feminine	تَنْصَرِفْنَ	تَنْصَرِفَانِ	تَنْصَرِفِيْنَ	
First	Masc & Fem	نَنْصَرِفُ		أَنْصَرِفُ	

Below are a few examples:

إِذَا السَّمَآءُ انْفَطَرَتْ
“When the sky breaks apart”
إِذِ انْۢبَعَثَ أَشْقٰىهَا
“When the most wretched of them was sent forth”
فَانْطَلَقَا حَتّٰٓى إِذَا رَكِبَا فِى السَّفِيْنَةِ خَرَقَهَا
“So they both proceeded, till, when they embarked the ship, he (Khiḍr) scuttled it”
وَإِذَا النُّجُوْمُ انكَدَرَتْ
“And when the stars fall, dispersing”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِنْفَعَلَ يَنْفَعِلُ for مُضَعَّف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِنْبَتُّوْا	اِنْبَتَّا	اِنْبَتَّ	اَلْمَاضِيْ
Third	Feminine	اِنْبَتَتْنَ	اِنْبَتَّتَا	اِنْبَتَّتْ	
Second	Masculine	اِنْبَتَتُّمْ	اِنْبَتَتُّمَا	اِنْبَتَتَّ	
Second	Feminine	اِنْبَتَتُّنَّ	اِنْبَتَتُّمَا	اِنْبَتَتِّ	
First	Masc & Fem	اِنْبَتَتْنَا		اِنْبَتَتُّ	
Third	Masculine	يَنْبَتُّوْنَ	يَنْبَتَّانِ	يَنْبَتُّ	اَلْمُضَارِعُ
Third	Feminine	يَنْبَتِتْنَ	تَنْبَتَّانِ	تَنْبَتُّ	
Second	Masculine	تَنْبَتُّوْنَ	تَنْبَتَّانِ	تَنْبَتُّ	
Second	Feminine	تَنْبَتِتْنَ	تَنْبَتَّانِ	تَنْبَتِّيْنَ	
First	Masc & Fem	نَنْبَتُّ		أَنْبَتُّ	

Below are a few examples:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ
“The Hour has come near, and the moon has split [in two]”
إِذَا السَّمَآءُ انْشَقَّتْ
“When the sky has split [open]”
وَ لَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ
“And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِنْفَعَلَ يَنْفَعِلُ for أَجْوَف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِنْقَادُوْا	اِنْقَادَا	اِنْقَادَ	اَلْمَاضِيْ
Third	Feminine	اِنْقَدْنَ	اِنْقَادَتَا	اِنْقَادَتْ	
Second	Masculine	اِنْقَدْتُّمْ	اِنْقَدْتُّمَا	اِنْقَدْتَّ	
Second	Feminine	اِنْقَدْتُّنَّ	اِنْقَدْتُّمَا	اِنْقَدْتِّ	
First	Masc & Fem	اِنْقَدْنَا		اِنْقَدْتُّ	
Third	Masculine	يَنْقَادُوْنَ	يَنْقَادَانِ	يَنْقَادُ	اَلْمُضَارِعُ
Third	Feminine	يَنْقَدْنَ	تَنْقَادَانِ	تَنْقَادُ	
Second	Masculine	تَنْقَادُوْنَ	تَنْقَادَانِ	تَنْقَادُ	
Second	Feminine	تَنْقَدْنَ	تَنْقَادَانِ	تَنْقَادِيْنَ	
First	Masc & Fem	نَنْقَادُ		أَنْقَادُ	

Below are a few examples:

فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ
“So it collapsed with him into the fire of Hell”
اِنْبَاعَ الْكِتَابُ فِي السُّوْقِ بِسُرْعَةٍ
The book was sold quickly in the market
اِنْقَادَ الْجُنْدِيُّ لِأَمْرِ قَائِدِهِ
The soldier obeyed his commander’s order

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِنْفَعَلَ يَنْفَعِلُ for نَاقِص Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِنْقَضَوْا	اِنْقَضَيَا	اِنْقَضٰى	اَلْمَاضِيْ
Third	Feminine	اِنْقَضَيْنَ	اِنْقَضَتَا	اِنْقَضَتْ	
Second	Masculine	اِنْقَضَيْتُمْ	اِنْقَضَيْتُمَا	اِنْقَضَيْتَ	
Second	Feminine	اِنْقَضَيْتُنَّ	اِنْقَضَيْتُمَا	اِنْقَضَيْتِ	
First	Masc & Fem	اِنْقَضَيْنَا		اِنْقَضَيْتُ	
Third	Masculine	يَنْقَضُوْنَ	يَنْقَضِيَانِ	يَنْقَضِيْ	اَلْمُضَارِعُ
Third	Feminine	يَنْقَضِيْنَ	تَنْقَضِيَانِ	تَنْقَضِيْ	
Second	Masculine	تَنْقَضُوْنَ	تَنْقَضِيَانِ	تَنْقَضِيْ	
Second	Feminine	تَنْقَضِيْنَ	تَنْقَضِيَانِ	تَنْقَضِيْنَ	
First	Masc & Fem	نَنْقَضِيْ		أَنْقَضِيْ	

Below are a few examples:

اِنْقَضٰى عُمُرُهُ
His life came to an end
يَنْقَضِي الْعَامُ قَرِيْبًا
The year will come to an end soon

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern اِنْفَعِلْ. This rule applies to all the different types of verbs, except in the case of the أَجْوَف where the middle weak letter is dropped and the نَاقِص where the weak final letter is dropped. For example:

سَالِم	مَهْمُوْز	مُضَعَّف	أَجْوَف	نَاقِص
اِنْصَرِفْ	اِنْطَفِئْ	اِنْسَدَّ	اِنْقَدْ	اِنْحَنِ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from سَالِم Verbs (أَمْر and نَهْي) for بَاب اِنْفَعَلَ يَنْفَعِلُ

Don't Leave!	Leave!	Number & Gender
لَا تَنْصَرِفْ	اِنْصَرِفْ	Singular/Masculine
لَا تَنْصَرِفَا	اِنْصَرِفَا	Dual/Masculine & Feminine
لَا تَنْصَرِفُوْا	اِنْصَرِفُوْا	Plural Masculine
لَا تَنْصَرِفِيْ	اِنْصَرِفِيْ	Singular Feminine
لَا تَنْصَرِفَا	اِنْصَرِفَا	Dual/ Masculine & Feminine
لَا تَنْصَرِفْنَ	اِنْصَرِفْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
(نَهْي and أَمْر) Verbs مُضَعَّف for بَاب اِنْفَعَلَ يَنْفَعِلُ

Don't Sprout/Emerge!	Sprout/Emerge!	Number & Gender
لَا تَنْبَتَّ	اِنْبَتَّ	Singular/Masculine
لَا تَنْبَتَّا	اِنْبَتَّا	Dual/Masculine & Feminine
لَا تَنْبَتُّوْا	اِنْبَتُّوْا	Plural Masculine
لَا تَنْبَتِّيْ	اِنْبَتِّيْ	Singular Feminine
لَا تَنْبَتَّا	اِنْبَتَّا	Dual/ Masculine & Feminine
لَا تَنْبَتِثْنَ	اِنْبَتِثْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from
(نَهْي and أَمْر) Verbs أَجْوَف for بَاب اِنْفَعَلَ يَنْفَعِلُ

Don't Submit/Obey!	Submit/Obey!	Number & Gender
لَا تَنْقَدْ	اِنْقَدْ	Singular/Masculine
لَا تَنْقَادَا	اِنْقَادَا	Dual/Masculine & Feminine
لَا تَنْقَادُوْا	اِنْقَادُوْا	Plural Masculine
لَا تَنْقَادِيْ	اِنْقَادِيْ	Singular Feminine
لَا تَنْقَادَا	اِنْقَادَا	Dual/ Masculine & Feminine
لَا تَنْقَدْنَ	اِنْقَدْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from نَاقِص Verbs (أَمْر and نَهْي) for بَاب اِنْفَعَلَ يَنْفَعِلُ

Don't Bend!	Bend!	Number & Gender
لَا تَنْحَنِ	اِنْحَنِ	Singular/Masculine
لَا تَنْحَنِيَا	اِنْحَنِيَا	Dual/Masculine & Feminine
لَا تَنْحَنُوْا	اِنْحَنُوْا	Plural Masculine
لَا تَنْحَنِيْ	اِنْحَنِيْ	Singular Feminine
لَا تَنْحَنِيَا	اِنْحَنِيَا	Dual/ Masculine & Feminine
لَا تَنْحَنِيْنَ	اِنْحَنِيْنَ	Plural Feminine

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

Examples of أَمْر and نَهْي from بَاب اِنْفَعَلَ يَنْفَعِلُ

اِنْطَلِقُوْآ إِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ
"Proceed to that which you used to deny"
لَا تَنْقَدْ لِأَوَامِرِ الْبَاطِلِ
Do not submit to false commands
اِنْصَرِفُوْا إِلٰى بُيُوْتِكُمْ بِسَلَامٍ
Return to your homes in peace

4) تَفَاعَلَ – يَتَفَاعَلُ – تَفَاعُلٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- The form تَفَاعَلَ is formed by adding a تاء at the beginning of the triliteral verb and inserting an additional ألف after the فَاء letter. In بَابُ التَّفَاعُل, all letters of both the مَاضِي and the مُضَارِع are vowelled with a *fatḥah* except the ل letter of the مُضَارِع which takes a *ḍammah*.
  For example:

نَفَسَ	قَبِلَ	حَدَثَ
⬇	⬇	⬇
تَنَافَسَ – يَتَنَافَسُ	تَقَابَلَ – يَتَقَابَلُ	تَحَادَثَ – يَتَحَادَثُ

- In the أَجْوَف verb, the weak letter returns. If the middle root letter is و, it remains و and if it is ي, it remains ي. For example:

لَامَ (لَوَمَ)	عَاشَ (عَيَشَ)
⬇	⬇
تَلَاوَمَ	تَعَايَشَ

- In the نَاقِص verb, the مَاضِي and the مُضَارِع ends with an *alif* (written as ى). For example:

جَفَا	تَجَافٰى
⬇	⬇
تَجَافٰى	يَتَجَافٰى

Key Features of this بَاب:

بَابُ التَّفَاعُل conveys the meaning of two things:

- Sharing in an action – when two or more people participate together. For example:

تَقَاتَلَ زَيْدٌ وَ بَكْرٌ
Zayd and Bakr fought with each other

- Simulating a state or status – when someone outwardly manifests the meaning of the verbal noun. For example:

تَمَارَضَ حَامِدٌ
Ḥāmid acted sick

Conjugation Table of بَاب تَفَاعَلَ يَتَفَاعَلُ from اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ for سَالِم Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَنَافَسُوْا	تَنَافَسَا	تَنَافَسَ	اَلْمَاضِيْ
Third	Feminine	تَنَافَسْنَ	تَنَافَسَتَا	تَنَافَسَتْ	
Second	Masculine	تَنَافَسْتُمْ	تَنَافَسْتُمَا	تَنَافَسْتَ	
Second	Feminine	تَنَافَسْتُنَّ	تَنَافَسْتُمَا	تَنَافَسْتِ	
First	Masc & Fem	تَنَافَسْنَا		تَنَافَسْتُ	
Third	Masculine	يَتَنَافَسُوْنَ	يَتَنَافَسَانِ	يَتَنَافَسُ	اَلْمُضَارِعُ
Third	Feminine	يَتَنَافَسْنَ	تَتَنَافَسَانِ	تَتَنَافَسُ	
Second	Masculine	تَتَنَافَسُوْنَ	تَتَنَافَسَانِ	تَتَنَافَسُ	
Second	Feminine	تَتَنَافَسْنَ	تَتَنَافَسَانِ	تَتَنَافَسِيْنَ	
First	Masc & Fem	نَتَنَافَسُ		أَتَنَافَسُ	

Below are a few examples:

فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِيْنَ
“So blessed is Allāh, the best of creators”
وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ
“So for this let the competitors compete”
فَإِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ إِلَى اللهِ وَ الرَّسُوْلِ
“And if you disagree over anything, refer it to Allāh and the Messenger”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for مُضَعَّف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَضَارُّوْا	تَضَارَّا	تَضَارَّ	اَلْمَاضِيْ
Third	Feminine	تَضَارَرْنَ	تَضَارَّتَا	تَضَارَّتْ	
Second	Masculine	تَضَارَرْتُمْ	تَضَارَرْتُمَا	تَضَارَرْتَ	
Second	Feminine	تَضَارَرْتُنَّ	تَضَارَرْتُمَا	تَضَارَرْتِ	
First	Masc & Fem	تَضَارَرْنَا		تَضَارَرْتُ	
Third	Masculine	يَتَضَارُّوْنَ	يَتَضَارَّانِ	يَتَضَارُّ	اَلْمُضَارِعُ
Third	Feminine	يَتَضَارَرْنَ	تَتَضَارَّانِ	تَتَضَارُّ	
Second	Masculine	تَتَضَارُّوْنَ	تَتَضَارَّانِ	تَتَضَارُّ	
Second	Feminine	تَتَضَارَرْنَ	تَتَضَارَّانِ	تَتَضَارِّيْنَ	
First	Masc & Fem	نَتَضَارُّ		أَتَضَارُّ	

Below are a few examples:

تَشَادَّ الرَّجُلَانِ فِي الْمَلْعَبِ
The two men wrestled (or struggled) in the playground
تَرَادَّ زَيْدٌ وَبَكْرٌ بَيْعَهُمَا
Zayd and Bakr revoked (or mutually cancelled) their sale

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for مِثَال Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَوَافَقُوْا	تَوَافَقَا	تَوَافَقَ	اَلْمَاضِيْ
Third	Feminine	تَوَافَقْنَ	تَوَافَقَتَا	تَوَافَقَتْ	
Second	Masculine	تَوَافَقْتُمْ	تَوَافَقْتُمَا	تَوَافَقْتَ	
Second	Feminine	تَوَافَقْتُنَّ	تَوَافَقْتُمَا	تَوَافَقْتِ	
First	Masc & Fem	تَوَافَقْنَا		تَوَافَقْتُ	
Third	Masculine	يَتَوَافَقُوْنَ	يَتَوَافَقَانِ	يَتَوَافَقُ	اَلْمُضَارِعُ
Third	Feminine	يَتَوَافَقْنَ	تَتَوَافَقَانِ	تَتَوَافَقُ	
Second	Masculine	تَتَوَافَقُوْنَ	تَتَوَافَقَانِ	تَتَوَافَقُ	
Second	Feminine	تَتَوَافَقْنَ	تَتَوَافَقَانِ	تَتَوَافَقِيْنَ	
First	Masc & Fem	نَتَوَافَقُ		أَتَوَافَقُ	

Below are a few examples:

تَوَافَقَ الْحِوَارُ بَيْنَهُمَا
The conversation between them stopped
تَوَافَقَتِ الصَّدِيْقَتَانِ عَلَى السَّفَرِ
The two friends (female) agreed on travelling

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for أَجْوَف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَقَاوَمُوْا	تَقَاوَمَا	تَقَاوَمَ	اَلْمَاضِيْ
Third	Feminine	تَقَاوَمْنَ	تَقَاوَمَتَا	تَقَاوَمَتْ	
Second	Masculine	تَقَاوَمْتُمْ	تَقَاوَمْتُمَا	تَقَاوَمْتَ	
Second	Feminine	تَقَاوَمْتُنَّ	تَقَاوَمْتُمَا	تَقَاوَمْتِ	
First	Masc & Fem	تَقَاوَمْنَا		تَقَاوَمْتُ	
Third	Masculine	يَتَقَاوَمُوْنَ	يَتَقَاوَمَانِ	يَتَقَاوَمُ	اَلْمُضَارِعُ
Third	Feminine	يَتَقَاوَمْنَ	تَتَقَاوَمَانِ	تَتَقَاوَمُ	
Second	Masculine	تَتَقَاوَمُوْنَ	تَتَقَاوَمَانِ	تَتَقَاوَمُ	
Second	Feminine	تَتَقَاوَمْنَ	تَتَقَاوَمَانِ	تَتَقَاوَمِيْنَ	
First	Masc & Fem	نَتَقَاوَمُ		أَتَقَاوَمُ	

Below are a few examples:

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلٰٓى أَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ
“O you who have believed, when you contract a debt for a specified term, write it down”
فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ
“And prolonged was their duration”
وَ اللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا
“And Allāh hears your dialogue”

Conjugation Table of بَاب تَفَاعَلَ يَتَفَاعَلُ from اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ for نَاقِص Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	تَحَاشَوْا	تَحَاشَيَا	تَحَاشٰى	اَلْمَاضِيْ
Third	Feminine	تَحَاشَيْنَ	تَحَاشَتَا	تَحَاشَتْ	
Second	Masculine	تَحَاشَيْتُمْ	تَحَاشَيْتُمَا	تَحَاشَيْتَ	
Second	Feminine	تَحَاشَيْتُنَّ	تَحَاشَيْتُمَا	تَحَاشَيْتِ	
First	Masc & Fem	تَحَاشَيْنَا		تَحَاشَيْتُ	
Third	Masculine	يَتَحَاشَوْنَ	يَتَحَاشَيَانِ	يَتَحَاشٰى	اَلْمُضَارِعُ
Third	Feminine	يَتَحَاشَيْنَ	تَتَحَاشَيَانِ	تَتَحَاشٰى	
Second	Masculine	تَتَحَاشَوْنَ	تَتَحَاشَيَانِ	تَتَحَاشٰى	
Second	Feminine	تَتَحَاشَيْنَ	تَتَحَاشَيَانِ	تَتَحَاشَيْنَ	
First	Masc & Fem	نَتَحَاشٰى		أَتَحَاشٰى	

Below are a few examples:

فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰى عَقِبَيْهِ
“But when the two armies sighted each other, he turned on his heels”
فَلَمَّا تَرَآءَ الْجَمْعَانِ قَالَ أَصْحَابُ مُوْسٰى إِنَّا لَمُدْرَكُوْنَ
“And when the two companies saw one another, the companions of Mūsā said, “Indeed, we are to be overtaken!”
تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا
“They arise from [their] beds; they supplicate their Lord in fear and aspiration”

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern تَفَاعَلْ. This rule applies to all the different types of verbs, except in the case of the نَاقِص where the weak final letter is dropped. For example:

سَالِم	مَهْمُوْز	مُضَعَّف	مِثَال	أَجْوَف	نَاقِص
تَنَافَسْ	تَآلَفْ	تَحَاجَّ	تَوَاعَدْ	تَقَاوَمْ	تَجَافَ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ (نَهْي and أَمْر) Verbs for سَالِم

Don't Compete!	Compete!	Number & Gender
لَا تَتَنَافَسْ	تَنَافَسْ	Singular/Masculine
لَا تَتَنَافَسَا	تَنَافَسَا	Dual/Masculine & Feminine
لَا تَتَنَافَسُوْا	تَنَافَسُوْا	Plural Masculine
لَا تَتَنَافَسِيْ	تَنَافَسِيْ	Singular Feminine
لَا تَتَنَافَسَا	تَنَافَسَا	Dual/ Masculine & Feminine
لَا تَتَنَافَسْنَ	تَنَافَسْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for مُضَعَّف Verbs (أَمْر and نَهْي)

Don't Harm (one another)!	Harm (one another)!	Number & Gender
لَا تَتَضَارَّ	تَضَارَّ	Singular/Masculine
لَا تَتَضَارَّا	تَضَارَّا	Dual/Masculine & Feminine
لَا تَتَضَارُّوْا	تَضَارُّوْا	Plural Masculine
لَا تَتَضَارِّيْ	تَضَارِّيْ	Singular Feminine
لَا تَتَضَارَّا	تَضَارَّا	Dual/ Masculine & Feminine
لَا تَتَضَارَرْنَ	تَضَارَرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for مِثَال Verbs (أَمْر and نَهْي)

Don't Make an Appointment!	Make an Appointment!	Number & Gender
لَا تَتَوَاعَدْ	تَوَاعَدْ	Singular/Masculine
لَا تَتَوَاعَدَا	تَوَاعَدَا	Dual/Masculine & Feminine
لَا تَتَوَاعَدُوْا	تَوَاعَدُوْا	Plural Masculine
لَا تَتَوَاعَدِيْ	تَوَاعَدِيْ	Singular Feminine
لَا تَتَوَاعَدَا	تَوَاعَدَا	Dual/ Masculine & Feminine
لَا تَتَوَاعَدْنَ	تَوَاعَدْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ (نَهْي and أَمْر) for أَجْوَف Verbs

Don't Resist!	Resist!	Number & Gender
لَا تَتَقَاوَمْ	تَقَاوَمْ	Singular/Masculine
لَا تَتَقَاوَمَا	تَقَاوَمَا	Dual/Masculine & Feminine
لَا تَتَقَاوَمُوْا	تَقَاوَمُوْا	Plural Masculine
لَا تَتَقَاوَمِيْ	تَقَاوَمِيْ	Singular Feminine
لَا تَتَقَاوَمَا	تَقَاوَمَا	Dual/ Masculine & Feminine
لَا تَتَقَاوَمْنَ	تَقَاوَمْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ (نَهْي and أَمْر) for نَاقِص Verbs

Don't Avoid!	Avoid!	Number & Gender
لَا تَتَحَاشَ	تَحَاشَ	Singular/Masculine
لَا تَتَحَاشَيَا	تَحَاشَيَا	Dual/Masculine & Feminine
لَا تَتَحَاشَوْا	تَحَاشَوْا	Plural Masculine
لَا تَتَحَاشَيْ	تَحَاشَيْ	Singular Feminine
لَا تَتَحَاشَيَا	تَحَاشَيَا	Dual/ Masculine & Feminine
لَا تَتَحَاشَيْنَ	تَحَاشَيْنَ	Plural Feminine

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

Examples of أَمْر and نَهْي from بَاب تَفَاعَلَ يَتَفَاعَلُ in the Qurʾān

وَ تَنَاجَوْا بِالْبِرِّ وَ التَّقْوٰى
“But converse about righteousness and piety”
وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ
“And advised each other to truth and advised each other to patience”
وَ أَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَ لَا تَنَازَعُوْا
“And obey Allāh and His Messenger, and do not dispute”

5) اِفْعَلَّ – يَفْعَلُّ – اِفْعِلَالٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- The form اِفْعَلَّ is produced by adding a هَمْزَةُ الوَصْل with *kasrah* before the ف letter, while the ل letter is doubled. This pattern is always intransitive and is mainly applied to describe colours and defects. For example:

حَمِرَ	عَوِجَ
⬇	⬇
اِحْمَرَّ - يَحْمَرُّ	اِعْوَجَّ - يَعْوَجُّ

Key Features of this بَاب:

In باب الإِفْعِلَال, many verbs describe colours. For example: اِبْيَضَّ يَبْيَضُّ means “to become white”، اِحْمَرَّ يَحْمَرُّ means “to become red”، اِخْضَرَّ يَخْضَرُّ means “to become green”، اِصْفَرَّ يَصْفَرُّ means “to become yellow” and اِزْرَقَّ يَزْرَقُّ means “to become blue”. Similarly, اِسْوَدَّ يَسْوَدُّ is used for “to become black”.

This form is also used for describing defects. For instance: اِحْوَلَّ يَحْوَلُّ means "to become cross-eyed"، اِعْوَجَّ يَعْوَجُّ means "to become twisted or crooked" and اِعْوَرَّ يَعْوَرُّ refers to "becoming blind in one eye".

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِفْعَلَّ يَفْعَلُّ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِبْيَضُّوْا	اِبْيَضَّا	اِبْيَضَّ	اَلْمَاضِيْ
Third	Feminine	اِبْيَضَضْنَ	اِبْيَضَّتَا	اِبْيَضَّتْ	
Second	Masculine	اِبْيَضَضْتُّمْ	اِبْيَضَضْتُّمَا	اِبْيَضَضْتَّ	
Second	Feminine	اِبْيَضَضْتُّنَّ	اِبْيَضَضْتُّمَا	اِبْيَضَضْتِّ	
First	Masc & Fem	اِبْيَضَضْنَا		اِبْيَضَضْتُّ	
Third	Masculine	يَبْيَضُّوْنَ	يَبْيَضَّانِ	يَبْيَضُّ	اَلْمُضَارِعُ
Third	Feminine	يَبْيَضِضْنَ	تَبْيَضَّانِ	تَبْيَضُّ	
Second	Masculine	تَبْيَضُّوْنَ	تَبْيَضَّانِ	تَبْيَضُّ	
Second	Feminine	تَبْيَضِضْنَ	تَبْيَضَّانِ	تَبْيَضِّيْنَ	
First	Masc & Fem	نَبْيَضُّ		أَبْيَضُّ	

Below are a few examples:

يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ
"On the Day [some] faces will turn white and [some] faces will turn black"
فَأَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيْمَانِكُمْ
"As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief"
وَأَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللهِ
"But as for those whose faces will turn white, [they will be] within the mercy of Allāh"

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب اِفْعَلَّ يَفْعَلُّ

Don't Become White!	Become White!	Number & Gender
لَا تَبْيَضَّ	اِبْيَضَّ	Singular/Masculine
لَا تَبْيَضَّا	اِبْيَضَّا	Dual/Masculine & Feminine
لَا تَبْيَضُّوْا	اِبْيَضُّوْا	Plural Masculine
لَا تَبْيَضِّيْ	اِبْيَضِّيْ	Singular Feminine
لَا تَبْيَضَّا	اِبْيَضَّا	Dual/ Masculine & Feminine
لَا تَبْيَضِضْنَ	اِبْيَضِضْنَ	Plural Feminine

Examples of أَمْر and نَهْي from بَاب اِفْعَلَّ يَفْعَلُّ

اِحْمَرِرْ أَيُّهَا الْوَرْدُ فِي الرَّبِيْعِ
Become red, O flower, in the spring
يَا زَيْدُ! لَا تَحْمَرِرْ وَجْهَكَ عِنْدَ الْغَضَبِ
O Zayd! Do not let your face become red when angry
اِخْضَرِرْ أَيُّهَا الزَّرْعُ بَعْدَ الْمَطَرِ
Become green, O crop, after the rain
يَا بُنَيَّ! لَا تَصْفَرِرْ وَجْهَكَ مِنَ الْخَوْفِ
O my son! Do not let your face become yellow from fear

اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُفٍ

اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُفٍ means that three additional letters are added to the original three root letters.

There are six أَبْوَاب in total under this section. These are:

اِسْتَفْعَلَ يَسْتَفْعِلُ (بَاب اِسْتَفْعَالٌ)	اِفْعَالَّ يَفْعَالُّ (بَاب اِفْعِيْلَالٌ)	اِفْعَوَّلَ يَفْعَوِّلُ (بَاب اِفْعِوَّالٌ)
اِفْعَوْعَلَ يَفْعَوْعِلُ (بَاب اِفْعِيْعَالٌ)	اِفَّعَّلَ يَفَّعَّلُ (بَاب اِفَّعُّلٌ)	اِفَّاعَلَ يَفَّاعَلُ (بَاب اِفَّاعُلٌ)

1) اِسْتَفْعَلَ – يَسْتَفْعِلُ – اِسْتِفْعَالٌ

For the صَحِيْح سَالِم verbs in this بَاب, the following rules apply:

- The form اِسْتَفْعَالٌ is made by adding a هَمْزَةُ الْوَصْلِ to the beginning of the triliteral verb followed by a سْ with a *sukūn* and a تَ before the ف letter. For example:

غَفَرَ	نَصَرَ	خَرَجَ
⬇	⬇	⬇
اِسْتَغْفَرَ	اِسْتَنْصَرَ	اِسْتَخْرَجَ

- In the مُضَارِع, the حَرْفُ الْمُضَارِعِ takes a *fatḥah*, while the ع letter is vowelled with a *kasrah*. For example:

اِسْتَغْفَرَ	اِسْتَنْصَرَ	اِسْتَخْرَجَ
⬇	⬇	⬇
يَسْتَغْفِرُ	يَسْتَنْصِرُ	يَسْتَخْرِجُ

- In the أَجْوَف verb, the و and ي change into an *alif* in the مَاضِيْ and this *alif* changes back into ي in the مُضَارِع. For example:

طَاعَ	اِسْتَطَاعَ
⇩	⇩
اِسْتَطَاعَ	يَسْتَطِيْعُ

- In the نَاقِص verb, the مَاضِي ends with an *alif* (written as ى) and the مُضَارِع ends with a ي. For example:

دَعَا	اِسْتَدْعٰى
⇩	⇩
اِسْتَدْعٰى	يَسْتَدْعِيْ

Key Features of this بَاب:

- بَابُ الاِسْتِفْعَال generally conveys the meaning of seeking or asking. For example:

اِسْتَغْفَرَ	اِسْتَنْصَرَ
He asked for forgiveness	He asked for help

- This form is also used to relate the meaning of the verbal noun to an opinion. For example:

اِسْتَحْسَنْتُهُ	اِسْتَقْبَحْتُهُ
I thought well of him	I thought him to be repulsive

- In addition, it can be used to express something concisely. For example: اِسْتَرْجَعَ زَيْدٌ, meaning "Zayd said: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ".

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for سَالِم Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِسْتَنْصَرُوا	اِسْتَنْصَرَا	اِسْتَنْصَرَ	اَلْمَاضِيْ
Third	Feminine	اِسْتَنْصَرْنَ	اِسْتَنْصَرَتَا	اِسْتَنْصَرَتْ	
Second	Masculine	اِسْتَنْصَرْتُمْ	اِسْتَنْصَرْتُمَا	اِسْتَنْصَرْتَ	
Second	Feminine	اِسْتَنْصَرْتُنَّ	اِسْتَنْصَرْتُمَا	اِسْتَنْصَرْتِ	
First	Masc & Fem	اِسْتَنْصَرْنَا		اِسْتَنْصَرْتُ	
Third	Masculine	يَسْتَنْصِرُوْنَ	يَسْتَنْصِرَانِ	يَسْتَنْصِرُ	اَلْمُضَارِعُ
Third	Feminine	يَسْتَنْصِرْنَ	تَسْتَنْصِرَانِ	تَسْتَنْصِرُ	
Second	Masculine	تَسْتَنْصِرُوْنَ	تَسْتَنْصِرَانِ	تَسْتَنْصِرُ	
Second	Feminine	تَسْتَنْصِرْنَ	تَسْتَنْصِرَانِ	تَسْتَنْصِرِيْنَ	
First	Masc & Fem	نَسْتَنْصِرُ		أَسْتَنْصِرُ	

Below are a few examples:

أَبٰى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِيْنَ
“He refused and was arrogant and became of the disbelievers”
وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ
“And they receive good tidings about those [to be martyred] after them who have not yet joined them”
إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَ جَعَلَ أَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ
“Indeed, Fir‘awn exalted himself in the land and made its people into factions, oppressing a sector among them”

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ from بَاب تَفَاعَلَ يَتَفَاعَلُ for مُضَعَّف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِسْتَحَبُّوْا	اِسْتَحَبَّا	اِسْتَحَبَّ	اَلْمَاضِيْ
Third	Feminine	اِسْتَحْبَبْنَ	اِسْتَحَبَّتَا	اِسْتَحَبَّتْ	
Second	Masculine	اِسْتَحْبَبْتُمْ	اِسْتَحْبَبْتُمَا	اِسْتَحْبَبْتَ	
Second	Feminine	اِسْتَحْبَبْتُنَّ	اِسْتَحْبَبْتُمَا	اِسْتَحْبَبْتِ	
First	Masc & Fem	اِسْتَحْبَبْنَا		اِسْتَحْبَبْتُ	
Third	Masculine	يَسْتَحِبُّوْنَ	يَسْتَحِبَّانِ	يَسْتَحِبُّ	اَلْمُضَارِعُ
Third	Feminine	يَسْتَحْبِبْنَ	تَسْتَحِبَّانِ	تَسْتَحِبُّ	
Second	Masculine	تَسْتَحِبُّوْنَ	تَسْتَحِبَّانِ	تَسْتَحِبُّ	
Second	Feminine	تَسْتَحْبِبْنَ	تَسْتَحِبَّانِ	تَسْتَحِبِّيْنَ	
First	Masc & Fem	نَسْتَحِبُّ		أَسْتَحِبُّ	

Below are a few examples:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا أٰبَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيْمَانِ
“O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief”
فَإِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرَانِيْ
“If it should remain in place, then you will see Me”
فَأَرَادَ أَنْ يَّسْتَفِزَّهُمْ مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَّعَهٗ جَمِيْعًا
“So he intended to drive them from the land, but We drowned him and those with him all together”

Conjugation Table of بَاب تَفَاعَلَ يَتَفَاعَلُ from اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ for أَجْوِف Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِسْتَعَارُوْا	اِسْتَعَارَا	اِسْتَعَارَ	اَلْمَاضِيْ
Third	Feminine	اِسْتَعَرْنَ	اِسْتَعَارَتَا	اِسْتَعَارَتْ	
Second	Masculine	اِسْتَعَرْتُمْ	اِسْتَعَرْتُمَا	اِسْتَعَرْتَ	
Second	Feminine	اِسْتَعَرْتُنَّ	اِسْتَعَرْتُمَا	اِسْتَعَرْتِ	
First	Masc & Fem	اِسْتَعَرْنَا		اِسْتَعَرْتُ	
Third	Masculine	يَسْتَعِيْرُوْنَ	يَسْتَعِيْرَانِ	يَسْتَعِيْرُ	اَلْمُضَارِعُ
Third	Feminine	يَسْتَعِرْنَ	تَسْتَعِيْرَانِ	تَسْتَعِيْرُ	
Second	Masculine	تَسْتَعِيْرُوْنَ	تَسْتَعِيْرَانِ	تَسْتَعِيْرُ	
Second	Feminine	تَسْتَعِرْنَ	تَسْتَعِيْرَانِ	تَسْتَعِيْرِيْنَ	
First	Masc & Fem	نَسْتَعِيْرُ		أَسْتَعِيْرُ	

Below are a few examples:

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَأَنْسٰهُمْ ذِكْرَ اللّٰهِ
“Shayṭān has overcome them and made them forget the remembrance of Allāh”
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّيْ لَآ أُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ
“And their Lord responded to them, “Never will I allow to be lost the work of [any] worker among you”
إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِيْنُ
“It is You we worship and You we ask for help.”

Conjugation Table of بَاب تَفَاعَلَ يَتَفَاعَلُ from اَلثُّلَاثِيُّ الْمَزِيْدُ بِحَرْفَيْنِ for ناقص Verbs

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِسْتَدْعَوْا	اِسْتَدْعَيَا	اِسْتَدْعٰى	اَلْمَاضِيْ
Third	Feminine	اِسْتَدْعِيْنَ	اِسْتَدْعَتَا	اِسْتَدْعَتْ	
Second	Masculine	اِسْتَدْعَيْتُمْ	اِسْتَدْعَيْتُمَا	اِسْتَدْعَيْتَ	
Second	Feminine	اِسْتَدْعَيْتُنَّ	اِسْتَدْعَيْتُمَا	اِسْتَدْعَيْتِ	
First	Masc & Fem	اِسْتَدْعَيْنَا		اِسْتَدْعَيْتُ	
Third	Masculine	يَسْتَدْعُوْنَ	يَسْتَدْعِيَانِ	يَسْتَدْعِيْ	اَلْمُضَارِعُ
Third	Feminine	يَسْتَدْعِيْنَ	تَسْتَدْعِيَانِ	تَسْتَدْعِيْ	
Second	Masculine	تَسْتَدْعُوْنَ	تَسْتَدْعِيَانِ	تَسْتَدْعِيْ	
Second	Feminine	تَسْتَدْعِيْنَ	تَسْتَدْعِيَانِ	تَسْتَدْعِيْنَ	
First	Masc & Fem	نَسْتَدْعِيْ		أَسْتَدْعِيْ	

Below are a few examples:

لَا يَسْتَوِي الْقَاعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ أُولِي الضَّرَرِ
“Not equal are those believers remaining [at home] – other than the disabled”
ثُمَّ اسْتَوٰى إِلَى السَّمَآءِ فَسَوّٰهُنَّ سَبْعَ سَمٰوٰتٍ
“Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens”

- For both types of *lafīf*, the same rules apply as those used for the conjugation of the *nāqiṣ*.

How to form the أَمْر and نَهْي forms of the verbs of this بَاب

- To form the أَمْر and نَهْي for verbs in this بَاب, they are made on the pattern تَفَاعَلْ. This rule applies to all the different types of verbs, except in the case of the أَجْوَف where the middle weak letter is dropped and the final weak letter of the نَاقِص is dropped. For example:

سَالِم	مَهْمُوْز	مُضَعَّف	مِثَال	أَجْوَف	نَاقِص
اِسْتَخْرِجْ	اِسْتَأْنِفْ	اِسْتَحِبَّ	اِسْتَيْقِنْ	اِسْتَطِعْ	اِسْتَفِدْ

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُف from سَالِم Verbs (أَمْر and نَهْي) for بَاب اِسْتَفْعَلَ يَسْتَفْعِلُ

Don't Extract!	Extract!	Number & Gender
لَا تَسْتَخْرِجْ	اِسْتَخْرِجْ	Singular/Masculine
لَا تَسْتَخْرِجَا	اِسْتَخْرِجَا	Dual/Masculine & Feminine
لَا تَسْتَخْرِجُوْا	اِسْتَخْرِجُوْا	Plural Masculine
لَا تَسْتَخْرِجِيْ	اِسْتَخْرِجِيْ	Singular Feminine
لَا تَسْتَخْرِجَا	اِسْتَخْرِجَا	Dual/ Masculine & Feminine
لَا تَسْتَخْرِجْنَ	اِسْتَخْرِجْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُف from (نَهْي and أَمْر) Verbs مُضَعَّف for بَاب اِسْتَفْعَلَ يَسْتَفْعِلُ

Don't Desire!	Desire!	Number & Gender
لَا تَسْتَحِبَّ	اِسْتَحِبَّ	Singular/Masculine
لَا تَسْتَحِبَّا	اِسْتَحِبَّا	Dual/Masculine & Feminine
لَا تَسْتَحِبُّوْا	اِسْتَحِبُّوْا	Plural Masculine
لَا تَسْتَحِبِّيْ	اِسْتَحِبِّيْ	Singular Feminine
لَا تَسْتَحِبَّا	اِسْتَحِبَّا	Dual/ Masculine & Feminine
لَا تَسْتَحْبِبْنَ	اِسْتَحْبِبْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُف from (نَهْي and أَمْر) Verbs مِثَال for بَاب اِسْتَفْعَلَ يَسْتَفْعِلُ

Don't Be Certain!	Be Certain!	Number & Gender
لَا تَسْتَيْقِنْ	اِسْتَيْقِنْ	Singular/Masculine
لَا تَسْتَيْقِنَا	اِسْتَيْقِنَا	Dual/Masculine & Feminine
لَا تَسْتَيْقِنُوْا	اِسْتَيْقِنُوْا	Plural Masculine
لَا تَسْتَيْقِنِيْ	اِسْتَيْقِنِيْ	Singular Feminine
لَا تَسْتَيْقِنَا	اِسْتَيْقِنَا	Dual/ Masculine & Feminine
لَا تَسْتَيْقِنَّ	اِسْتَيْقِنَّ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُف from (نَهْي and أَمْر) Verbs أَجْوَف for بَاب اِسْتَفْعَلَ يَسْتَفْعِلُ

Don't Borrow!	Borrow!	Number & Gender
لَا تَسْتَعِرْ	اِسْتَعِرْ	Singular/Masculine
لَا تَسْتَعِيْرَا	اِسْتَعِيْرَا	Dual/Masculine & Feminine
لَا تَسْتَعِيْرُوْا	اِسْتَعِيْرُوْا	Plural Masculine
لَا تَسْتَعِيْرِيْ	اِسْتَعِيْرِيْ	Singular Feminine
لَا تَسْتَعِيْرَا	اِسْتَعِيْرَا	Dual/ Masculine & Feminine
لَا تَسْتَعِرْنَ	اِسْتَعِرْنَ	Plural Feminine

Conjugation Table of اَلثُّلَاثِيُّ الْمَزِيْدُ بِثَلَاثَةِ أَحْرُف from (نَهْي and أَمْر) Verbs نَاقِص for بَاب اِسْتَفْعَلَ يَسْتَفْعِلُ

Don't Summon!	Summon!	Number & Gender
لَا تَسْتَدْعِ	اِسْتَدْعِ	Singular/Masculine
لَا تَسْتَدْعِيَا	اِسْتَدْعِيَا	Dual/Masculine & Feminine
لَا تَسْتَدْعُوْا	اِسْتَدْعُوْا	Plural Masculine
لَا تَسْتَدْعِيْ	اِسْتَدْعِيْ	Singular Feminine
لَا تَسْتَدْعِيَا	اِسْتَدْعِيَا	Dual/ Masculine & Feminine
لَا تَسْتَدْعِيْنَ	اِسْتَدْعِيْنَ	Plural Feminine

Examples of أَمْر and نَهْي from بَاب اِسْتَفْعَلَ يَسْتَفْعِلُ in the Qur'ān

قَالَتْ إِحْدٰىهُمَا يٰٓأَبَتِ اسْتَأْجِرْهُ
"One of the women said, "O my father, hire him"
فَأْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَ اسْتَغْفِرْ لَهُمُ اللّٰهَ
"Then give permission to whom you will among them and ask forgiveness for them of Allāh"
هُوَ أَنْشَاكُمْ مِّنَ الْأَرْضِ وَ اسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا إِلَيْهِ
"He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him"

There are five other أَبْوَاب in this category. Out of these, three are seldom used, and the other two are so rare that some books do not even mention them at all.

Because of their rarity, we will not go into detail as we have done for the previous أَبْوَاب with full conjugations. Instead, each بَاب will be written with a few important notes, and the third person masculine singular form will be given for the مَاضِي, the مُضَارِع, the أَمْر, and the نَهْي.

The remaining conjugations can easily be formed by applying the rules you have already learnt.

2) اِفْعَالَّ – يَفْعَالُّ – اِفْعِيْلَالٌ

- بَابُ الِافْعِيْلَال is formed by placing a هَمْزَةُ الْوَصْلِ before the فَاء letter, then adding an extra *alif* after the ع letter, while doubling the لَام. For example, خَضِرَ becomes اِخْضَارَّ. An example of this is: اِخْضَارَّ الزَّرْعُ (the fields became very green). This بَاب is generally used to express intensification or superlative meaning in colours and similar qualities.

مَاضِي	مُضَارِع	أَمْر	نَهْي
اِخْضَارَّ	يَخْضَارُّ	اِخْضَارَّ	لَا تَخْضَارَّ

3) اِفْعَوَّلَ – يَفْعَوِّلُ – اِفْعِوَّالٌ

- بَابُ إِفْعِوَّال is created by adding three extra letters to the root. A هَمْزَةُ الْوَصْلِ is placed before the فَاء letter, and after the ع letter, a وَاو مُشَدَّدَة is inserted.

  For example, جَلَذَ transforms into اِجْلَوَّذَ (meaning: he ran swiftly).

مَاضِي	مُضَارِع	أَمْر	نَهْي
اِجْلَوَّذَ	يَجْلَوِّذُ	اِجْلَوِّذْ	لَا تَجْلَوِّذْ

4) اِفْعَوْعَلَ – يَفْعَوْعِلُ – اِفْعِيْعَالٌ

- بَابُ الِافْعِيْعَال is constructed by placing a هَمْزَةُ الْوَصْلِ before the فَاء letter, adding a و after the ع letter, and then inserting another ع to complete the structure. For example, the root حَدَبَ gives اِحْدَوْدَبَ.

مَاضِي	مُضَارِع	أَمْر	نَهْي
اِحْدَوْدَبَ	يَحْدَوْدِبُ	اِحْدَوْدِبْ	لَا تَحْدَوْدِبْ

5) اِفَّعَّلَ – يَفَّعَّلُ – اِفَّعُّلٌ

- بَابُ اِفَّعُّل is constructed by placing a هَمْزَةُ الْوَصْلِ before the فَاء letter and adding a *sukūn* on the ف and ع letters. For example, the طَهَرَ becomes اِطَّهَّرَ (to become purified).

مَاضِي	مُضَارِع	أَمْر	نَهْي
اِطَّهَّرَ	يَطَّهَّرُ	اِطَّهَّرْ	لَا تَطَّهَّرْ

6) اِفَّاعَلَ – يَفَّاعَلُ – اِفَّاعُلٌ

- بَابُ اِفَّاعُل is formed by placing a هَمْزَةُ الْوَصْلِ before the فَاء letter, then adding an extra *alif* after the ف letter, while doubling the ف. For example, the ثَقُلَ becomes اِثَّاقَلَ (to become heavy).

مَاضِي	مُضَارِع	أَمْر	نَهْي
اِثَّاقَلَ	يَثَّقَالُ	اِثَّاقَلْ	لَا تَثَّاقَلْ

The Basic Quadriliteral Verb – اَلرُّبَاعِيُّ الْمُجَرَّدُ

In addition to the triliteral verbs, there are also verbs in Arabic that are made up of four root letters. These are known as اَلرُّبَاعِيُّ الْمُجَرَّدُ. The رُبَاعِيّ مُجَرَّد has only one بَاب, which comes on the pattern of فَعْلَلَ. They correspond in form and vowelling to the derived form أَفْعَلَ of the triliteral verb.

Some common examples of quadriliteral verbs include:

وَسْوَسَ	دَمْدَمَ	زَلْزَلَ	دَحْرَجَ
He whispered	He destroyed	He shook violently	He rolled

Conjugation Table of اَلرُّبَاعِيُّ الْمُجَرَّدُ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	دَحْرَجُوْا	دَحْرَجَا	دَحْرَجَ	اَلْمَاضِيْ
Third	Feminine	دَحْرَجْنَ	دَحْرَجَتَا	دَحْرَجَتْ	
Second	Masculine	دَحْرَجْتُمْ	دَحْرَجْتُمَا	دَحْرَجْتَ	
Second	Feminine	دَحْرَجْتُنَّ	دَحْرَجْتُمَا	دَحْرَجْتِ	
First	Masc & Fem	دَحْرَجْنَا		دَحْرَجْتُ	
Third	Masculine	يُدَحْرِجُوْنَ	يُدَحْرِجَانِ	يُدَحْرِجُ	اَلْمُضَارِعُ
Third	Feminine	يُدَحْرِجْنَ	تُدَحْرِجَانِ	تُدَحْرِجُ	
Second	Masculine	تُدَحْرِجُوْنَ	تُدَحْرِجَانِ	تُدَحْرِجُ	
Second	Feminine	تُدَحْرِجْنَ	تُدَحْرِجَانِ	تُدَحْرِجِيْنَ	
First	Masc & Fem	نُدَحْرِجُ		أُدَحْرِجُ	

Conjugation Table of اَلرُّبَاعِيُّ الْمُجَرَّدُ (أَمْر and نَهْي)

Don't Roll!	Roll!	Number & Gender
لَا تُدَحْرِجْ	دَحْرِجْ	Singular/Masculine
لَا تُدَحْرِجَا	دَحْرِجَا	Dual/Masculine & Feminine
لَا تُدَحْرِجُوْا	دَحْرِجُوْا	Plural Masculine
لَا تُدَحْرِجِيْ	دَحْرِجِيْ	Singular Feminine
لَا تُدَحْرِجَا	دَحْرِجَا	Dual/ Masculine & Feminine
لَا تُدَحْرِجْنَ	دَحْرِجْنَ	Plural Feminine

Examples اَلرُّبَاعِيُّ الْمُجَرَّدُ in the Qurʾān

اَلَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ
"Who whispers in the hearts of people"
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوّٰهَا
"So their Lord brought down upon them destruction for their sin and made it equal [upon all of them]"
فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ
"Then Shayṭān whispered to him"
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ
"But does he not know that when the contents of the graves are scattered"
فَكُبْكِبُوْا فِيْهَا هُمْ وَالْغَاوُنَ
"So they will be overturned into Hellfire, they and the deviators"

Quadriliteral with Extra Letters – اَلرُّبَاعِيُّ الْمَزِيْدُ

Quadriliteral with One Extra Letter – اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ

The derived form of the quadriliteral verb with one additional letter is known as اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفٍ وَاحِدٍ. It is formed by adding a تاء at the beginning of the verb, placing it before the فَاء letter. The رُبَاعِيّ مَزِيد بِحَرْفٍ وَاحِدٍ also has only one بَاب, and its pattern is تَفَعْلَلَ. For example:

تَدَحْرَجَ - يَتَدَحْرَجُ	تَزَلْزَلَ - يَتَزَلْزَلُ	تَبَرْقَعَ - يَتَبَرْقَعُ	تَدَهْوَرَ - يَتَدَهْوَرُ
He rolled	He shook violently	He veiled	He deteriorated

The conjugation of the أَمْر، مُضَارِع، مَاضِي and نَهْي is the same as the conjugation explained in the previous lesson for اَلرُّبَاعِيُّ الْمُجَرَّدُ.

Quadriliteral with Two Extra Letters – اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفَيْنِ

اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفَيْنِ is when two additional letters are added to the quadriliteral root. This form has two أَبْوَاب:

اِفْعَنْلَلَ	اِفْعَلَلَّ

1) اِفْعَنْلَلَ – يَفْعَنْلِلُ – اَفْعِنْلَالٌ

This form is created by adding a prefix of هَمْزَةُ الْوَصْلِ at the beginning of the verb and a نُون after the ع letter. The verbal noun for this pattern is إِفْعِنْلَالٌ. For example:

اِثْعَنْجَرَ - يَثْعَنْجِرُ	اِفْرَنْقَعَ - يَفْرَنْقِعُ	اِحْرَنْجَمَ - يَحْرَنْجِمُ
To pour/flow	He dispersed/scattered	He gathered

Conjugation Table of بَاب اِفْعَنْلَلَ يَفْعَنْلِلُ from اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفَيْنِ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِحْرَنْجَمُوْا	اِحْرَنْجَمَا	اِحْرَنْجَمَ	اَلْمَاضِيْ
Third	Feminine	اِحْرَنْجَمْنَ	اِحْرَنْجَمَتَا	اِحْرَنْجَمَتْ	
Second	Masculine	اِحْرَنْجَمْتُمْ	اِحْرَنْجَمْتُمَا	اِحْرَنْجَمْتَ	
Second	Feminine	اِحْرَنْجَمْتُنَّ	اِحْرَنْجَمْتُمَا	اِحْرَنْجَمْتِ	
First	Masc & Fem	اِحْرَنْجَمْنَا		اِحْرَنْجَمْتُ	
Third	Masculine	يَحْرَنْجِمُوْنَ	يَحْرَنْجِمَانِ	يَحْرَنْجِمُ	اَلْمُضَارِعُ
Third	Feminine	يَحْرَنْجِمْنَ	تَحْرَنْجِمَانِ	تَحْرَنْجِمُ	
Second	Masculine	تَحْرَنْجِمُوْنَ	تَحْرَنْجِمَانِ	تَحْرَنْجِمُ	
Second	Feminine	تَحْرَنْجِمْنَ	تَحْرَنْجِمَانِ	تَحْرَنْجِمِيْنَ	
First	Masc & Fem	نَحْرَنْجِمُ		أَحْرَنْجِمُ	

Conjugation Table of أَمْر and نَهْي

Don't Gather!	Gather!	Number & Gender
لَا تَحْرَنْجِمْ	اِحْرَنْجِمْ	Singular/Masculine
لَا تَحْرَنْجِمَا	اِحْرَنْجِمَا	Dual/Masculine & Feminine
لَا تَحْرَنْجِمُوْا	اِحْرَنْجِمُوْا	Plural Masculine
لَا تَحْرَنْجِمِيْ	اِحْرَنْجِمِيْ	Singular Feminine
لَا تَحْرَنْجِمَا	اِحْرَنْجِمَا	Dual/ Masculine & Feminine
لَا تَحْرَنْجِمْنَ	اِحْرَنْجِمْنَ	Plural Feminine

2) اِفْعَلَلَّ – يَفْعَلِلُّ – اِفْعِلَّالٌ

This form is created by adding a prefix of هَمْزَةُ الْوَصْلِ at the beginning and doubling the لَام letter at the end. Its verbal noun is إِفْعِلَّالٌ. For example:

اِشْمَأَزَّ - يَشْمَئِزُّ	اِطْمَأَنَّ - يَطْمَئِنُّ	اِقْشَعَرَّ - يَقْشَعِرُّ
To feel disgust	To become content	To tremble/shiver

Conjugation Table of بَاب اِفْعَلَلَّ يَفْعَلِلُّ from اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفَيْنِ

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine	اِطْمَأَنُّوْا	اِطْمَأَنَّا	اِطْمَأَنَّ	اَلْمَاضِيْ
Third	Feminine	اِطْمَأْنَنَّ	اِطْمَأَنَّتَا	اِطْمَأَنَّتْ	
Second	Masculine	اِطْمَأْنَنْتُمْ	اِطْمَأْنَنْتُمَا	اِطْمَأْنَنْتَ	
Second	Feminine	اِطْمَأْنَنْتُنَّ	اِطْمَأْنَنْتُمَا	اِطْمَأْنَنْتِ	
First	Masc & Fem	اِطْمَأْنَنَّا		اِطْمَأْنَنْتُ	
Third	Masculine	يَطْمَئِنُّوْنَ	يَطْمَئِنَّانِ	يَطْمَئِنُّ	اَلْمُضَارِعُ
Third	Feminine	يَطْمَأْنِنَّ	تَطْمَئِنَّانِ	تَطْمَئِنُّ	
Second	Masculine	تَطْمَئِنُّوْنَ	تَطْمَئِنَّانِ	تَطْمَئِنُّ	
Second	Feminine	تَطْمَأْنِنَّ	تَطْمَئِنَّانِ	تَطْمَئِنِّيْنَ	
First	Masc & Fem	نَطْمَئِنُّ		أَطْمَئِنُّ	

Conjugation Table of أَمْر and نَهْي

Don't be content!	Be content!	Number & Gender
لَا تَطْمَئِنَّ	اِطْمَئِنَّ	Singular/Masculine
لَا تَطْمَئِنَّا	اِطْمَئِنَّا	Dual/Masculine & Feminine
لَا تَطْمَئِنُّوْا	اِطْمَئِنُّوْا	Plural Masculine
لَا تَطْمَئِنِّيْ	اِطْمَئِنِّيْ	Singular Feminine
لَا تَطْمَئِنَّا	اِطْمَئِنَّا	Dual/ Masculine & Feminine
لَا تَطْمَئِنَّ	اِطْمَئِنَّ	Plural Feminine

Examples of اَلرُّبَاعِيُّ الْمَزِيْدُ بِحَرْفَيْنِ

تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ
"The skins of those who fear their Lord shiver from it"
وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
"When Allāh, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror"
فَإِذَا اطْمَأْنَنتُمْ فَأَقِيْمُوا الصَّلٰوةَ
"But when you become secure, re-establish [regular] prayer"
اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ
"Those who have believed and whose hearts are assured by the remembrance of Allāh"

Lesson 41

Nouns with Five Root Letters – اَلْخُمَاسِيُّ

You have previously learnt about ثُلَاثِيّ مُجَرَّد (verbs with three root letters), ثُلَاثِيّ مَزِيْد فِيْه (verbs that have an extra letter added to the three roots), رُبَاعِيّ مُجَرَّد (verbs with four original root letters), and رُبَاعِيّ مَزِيْد (verbs with four original root letters plus an additional letter or more).

Now, there are also some words in Arabic that have five original root letters. These are very rare, and unlike what you studied before, they are found only in nouns and not in verbs. These are further divided into two categories:

اَلْخُمَاسِيُّ الْمُجَرَّدُ

These are nouns that have five original root letters with no extra letter. They have four main patterns (أَوْزَان):

فَعَلْلَلٌ	فَعْلَلِلٌ	فُعَلْلِلٌ	فِعْلَلْلٌ
سَفَرْجَلٌ	جَحْمَرِشٌ	قُذَعْمِلٌ	قِرْطَعْبٌ
Quince (a type of fruit)	An old lady	A fat camel	A little or insignificant item

اَلْخُمَاسِيُّ الْمَزِيْدُ فِيْهِ

These are nouns with five root letters plus one or more extra letters. They have four main patterns (أَوْزَان):

فَعْلَلُوْلٌ	فِعْلَلُوْلٌ	فُعْلَلِيْلٌ	فَعَلَّلَى	فَعْلَلِيْلٌ
عَضْرَفُوْطٌ	قِرْطَبُوْسٌ	خُزْعَبِيْلٌ	قَبَعْثَرَى	خَنْدَرِيْسٌ
A bird of prey or a hyena	A fast-running she-camel	False/Lie	A huge camel	Old wine

End of Book 2 Content

- With the completion of the lessons above, you have now reached the end of Book 2 and with it the conclusion of the *Pathway to Understanding the Qur'ān* series.
- By now, you have grasped a solid understanding of Arabic grammar and covered all the essential rules needed to begin accessing the Qur'ān directly. While every effort has been made to cover the main aspects of Arabic grammar, a few minor topics - either rare or not commonly mentioned in other primers - have been left out for the sake of brevity. Rest assured, everything necessary for a strong foundation has been included.
- For *ṣarf* (morphology) and verb conjugations, the most important and frequently used patterns have been taught. However, if you wish to go deeper into *ʿilm al-ṣarf* and explore conjugations of rarer verb forms or their extended types, you may refer to any dedicated book of *ṣarf* for further study.
- Following this section, you will once again find a comprehensive list of Arabic vocabulary arranged under various headings. Each word is provided with both its singular and plural forms. Make it a priority to memorise these words, as this will greatly expand your vocabulary and strengthen your ability to construct meaningful sentences.
- After the vocabulary lists, you will find a set of exercises designed to reinforce what you have learnt across Books 1 and 2. Each exercise is linked to the relevant lesson number, so you can easily revise any topic when needed.
- Remember, true success in understanding Arabic depends not only on mastering the rules but also on constantly building your vocabulary and applying what you learn. Commit yourself to memorising as many words as possible from both books and completing all the exercises. With regular practice and dedication, you will inshā'Allāh see great progress in your journey towards understanding the Qur'ān.

Professions -مِهَنٌ

English	Arabic	English	Arabic
Doctor	طَبِيْبٌ	Builder	بَنَّاءٌ
Engineer	مُهَنْدِسٌ	Carpenter	نَجَّارٌ
Teacher	مُعَلِّمٌ	Electrician	كَهْرَبَائِيٌّ
Lawyer	مُحَامٍ	Plumber	سَبَّاكٌ
Policeman	شُرْطِيٌّ	Judge	قَاضٍ
Employee	مُوَظَّفٌ	Imam	إِمَامٌ
Pilot	طَيَّارٌ	Merchant	تَاجِرٌ
Cook / Chef	طَبَّاخٌ	Accountant	مُحَاسِبٌ
Waiter	نَادِلٌ	Principal	مُدِيْرٌ
Farmer	فَلَّاحٌ	Writer/Author	كَاتِبٌ
Driver	سَائِقٌ	Poet	شَاعِرٌ
Tailor	خَيَّاطٌ	Translator	مُتَرْجِمٌ
Butcher	جَزَّارٌ	Scientist	عَالِمٌ
Barber	حَلَّاقٌ	Researcher	بَاحِثٌ
Painter/Artist	رَسَّامٌ	Inventor	مُخْتَرِعٌ
Photographer	مُصَوِّرٌ	Athlete	رِيَاضِيٌّ

Mechanic	مِيْكَانِيْكِيٌّ	Mechanical Engineer	مُهَنْدِسُ مِيْكَانِيْكَا
Carpenter	نَجَّارٌ	Designer	مُصَمِّمٌ
Cleaner	مُنَظِّفٌ	Journalist	صَحَفِيٌّ
Dentist	طَبِيْبُ أَسْنَانٍ	Caretaker	مُرَبِّيْ
Nurse (male)	مُمَرِّضٌ	Baker	خَبَّازٌ
Nurse (female)	مُمَرِّضَةٌ	Guard	حَارِسٌ
Pharmacist	صَيْدَلِيٌّ	Warden	سَجَّانٌ
Therapist	مُعَالِجٌ	Plumber	سَبَّاكٌ
Psychologist	أَخِصَّائِيٌّ نَفْسِيٌّ	Salesman	بَائِعٌ
Programmer	مُبَرْمِجٌ	Investor	مُسْتَثْمِرٌ
Web Designer	مُصَمِّمُ وِيْب	Accountant	مُحَاسِبٌ
Civil Engineer	مُهَنْدِسُ بِنَاءٍ	Photographer	مُصَوِّرٌ
Electrical Engineer	مُهَنْدِسُ كَهْرَبَاءٍ	Blogger	مُدَوِّنٌ

Exercise 1 – Lesson 1

1. Read each sentence below and look at the highlighted word. Write which type of إِعْرَاب it is:

لَفْظِيٌّ بِالْحَرَكَةِ	لَفْظِيٌّ بِالْحُرُوْفِ	تَقْدِيْرِيٌّ

Sentence	Type of إِعْرَاب
زُرْتُ **بُيُوْتًا** جَمِيْلَةً I visited beautiful houses	
قَابَلْتُ **أُوْلِي** الْفَضْلِ فِى الْمَسْجِدِ I met those of virtue in the mosque	
رَأَيْتُ **فَتًى** فِى الْمَكْتَبَةِ I saw a boy in the library	
سَاعَدَنِي **مُعَلِّمِيْ** فِى الْوَاجِبِ My teacher helped me with the answer	
أَبُوْ حَامِدٍ تَقِيٌّ Abu Hāmid is pious	
سَلَّمْتُ عَلَى **مُوْسَى** I greeted Mūsā	
رَأَيْتُ **الْقَاضِيَ** I saw the judge	

Exercise 1 – Lesson 1

2. Write one complete sentence for each of the following types of إِعْرَاب, clearly showing the word in the required case. Follow the given example.

مَرْفُوْع	إِعْرَابٌ لَفْظِيٌّ بِالْحُرُوْفِ
خَرَجَ **الطَّالِبَانِ** مِنَ الْفَصْلِ	
مَنْصُوْب	إِعْرَابٌ لَفْظِيٌّ بِالْحُرُوْفِ
مَجْرُوْر	إِعْرَابٌ لَفْظِيٌّ بِالْحُرُوْفِ
مَجْرُوْر	إِعْرَابٌ لَفْظِيٌّ بِالْحَرَكَةِ
مَنْصُوْب	إِعْرَابٌ لَفْظِيٌّ بِالْحَرَكَةِ
مَرْفُوْع	إِعْرَابٌ لَفْظِيٌّ بِالْحَرَكَةِ
مَجْرُوْر	إِعْرَابٌ تَقْدِيْرِيٌّ
مَنْصُوْب	إِعْرَابٌ تَقْدِيْرِيٌّ
مَرْفُوْع	إِعْرَابٌ تَقْدِيْرِيٌّ

Exercise 2 – Lesson 2

1. Below are 10 simple verbal sentences in the active voice (اَلْمَعْرُوْفُ). Rewrite each sentence in the passive voice (اَلْمَجْهُوْلُ).

مَعْرُوْف	مَجْهُوْل
أَكَلَ زَيْدٌ تُفَّاحَةً Zayd ate an apple	
يَكْتُبُ الطَّالِبُ الدَّرْسَ The student is writing the lesson	
نَصَرَ اللهُ الْمُؤْمِنِيْنَ Allāh helped the believers	
فَتَحَ الْمُعَلِّمُ الْبَابَ The teacher opened the door	
يَقْرَأُ أَحْمَدُ الْكِتَابَ Aḥmad is reading the book	
طَبَخَتْ أُمِّي الطَّعَامَ My mother cooked the food	
غَسَلَ الْوَلَدُ الْمَلَابِسَ The boy washed the clothes	
يَبْنِي الْمَهْنْدِسُ الْبَيْتَ The engineer is building the house	
شَرِبَ الرَّجُلُ الْمَاءَ The man drank the water	
فَهِمَ الطُّلاَّبُ الدَّرْسَ The students understood the lesson	

2. Convert the following مَعْرُوْف verbs to مَجْهُوْل.

مَعْرُوْف	مَجْهُوْل
ضَرَبَ	
قَتَلَا	
يَكْرُمَانِ	
نَبُلَ	
أَخَذَ	
تَسْأَلُ	
قَرَأَ	
وَعَدُوْا	
يَيْسَرُ	
تَيْقَظُ	
يَجِدُ	
قَالَ	
صَارَ	
يَبِيْعُ	
رَمٰى	
نَوٰى	
يَعِيْ	
وَقٰى	
مَدَّتَا	

Exercise 3 – Lesson 3

Write the اِسْمُ الْفَاعِلِ for each of the following verbs.

اَلْفِعْلُ	اِسْمُ الْفَاعِلِ
سَمِعَ	
فَتَحَ	
نَبُلَ	
أَمَرَ	
مَلَأَ	
فَرَّ	
شَدَّ	
وَهَبَ	
وَعَدَ	
يَسِرَ	
يَنَعَ	
مَالَ	
قَالَ	
بَاعَ	
نَوٰى	
رَمٰى	
نَوٰى	
دَعٰى	

Exercise 4 – Lesson 4

Write the اِسْمُ الْمَفْعُوْلِ for each of the following verbs.

اَلْفِعْلُ	اِسْمُ الْمَفْعُوْلِ
سَمِعَ	
فَتَحَ	
نَبُلَ	
أَمَرَ	
مَلَأَ	
فَرَّ	
شَدَّ	
وَهَبَ	
وَعَدَ	
يَسِرَ	
يَنَعَ	
مَالَ	
قَالَ	
بَاعَ	
نَوٰى	
رَمٰى	
نَوٰى	
دَعٰى	

Exercise 5 – Lesson 5

1. Fill in the blanks with the correct مَنْصُوْب form of the verb in brackets. Follow the given example.

أُرِيْدُ أَنْ أَكْتُبَ (يَكْتُبُ)
لَنْ _____ الْمَسْأَلَةَ (يَفْهَمُ)
نَدْرُسُ كَيْ _____ فِي الِاخْتِبَارِ (نَنْجَحُ)
إِذَنْ _____ مَعَكَ (أَذْهَبُ)
لَنْ _____ فِي الْمُسَابَقَةِ (يَرْبَحُ)
نَقْرَأُ كَيْ _____ الْقِصَّةَ (نَفْهَمُ)
أُرِيدُ أَنْ _____ إِلَى الْمَدْرَسَةِ (أَذْهَبُ)
لَنْ _____ فِي الْمَطْعَمِ (يَأْكُلُ)
أُرِيدُ أَنْ _____ مَعَ أَصْدِقَائِيْ (أَلْعَبُ)
لَنْ _____ بَعْدَ الْيَوْمِ (يَجْلِسُ)
نَدْرُسُ كَيْ _____ الْعِلْمَ (نَطْلُبُ)
أُرِيدُ أَنْ _____ أَصْدِقَائِيْ (أَدْعُوْ)
نَدْرُسُ كَيْ _____ الْعِلْمَ (نَطْلُبُ)
إِذَنْ _____ عَلَى الْبَابِ (أَقِفُ)

2. Change the following verbs into the مَنْصُوْب form by applying the correct rules you learnt. Ensure to keep the conjugation the same as the one given.

مَرْفُوْع	مَنْصُوْب
يَنْصُرُ	
تَحْسِبَانِ	
أَمْنَعُ	
يَأْمُرُ	
يَأْخُذُوْنَ	
يَفْرِرْنَ	
تَشُدُّ	
نَهَبُ	
تَعِدُ	
تَيْسِرِيْنَ	
يَيْنَعْنَ	
تَمِيْلَانِ	
نَقُوْلُ	
تَبِيْعِيْنَ	
يَنُوْوْنَ	
تَرْمِيْ	
تَنْوِيَانِ	
أَدْعُوْ	

Exercise 6 – Lesson 6

Add لَامُ الْأَمْرِ to the following verbs and make them مَجْزُوْم based on the rules you learnt in Lesson 7. Follow the first example.

مَرْفُوْع	مَجْزُوْم بِلَامِ الْأَمْرِ
يَكْتُبُ	لِيَكْتُبْ
يَسْمَعُوْنَ	
اٰكُلُ	
نَقْرَأُ	
يَفِرُّوْنَ	
تَشُدُّ	
يَهَبْنَ	
تَهَبُ	
يَوْجَلْنَ	
نَيْسَرُ	
يَقُلْنَ	
تَقُوْمَانِ	
تَبِيْعُوْنَ	
يَخْرُجُوْنَ	
نَنَامُ	
أَشْكُوْ	
يَسْعٰى	

Exercise 7 – Lesson 7

1. Fill in the blanks with a suitable جَوَابُ الشَّرْطِ of your choice.

إِنْ تَدْرُسْ _____   If you study
مَنْ يُسَافِرْ _____   Whoever travels
مَهْمَا تَطْلُبْ _____   Whatever you ask for
أَيْنَ تَجْلِسْ _____   Wherever you sit
كَيْفَمَا تَقُمْ _____   However you stand
مَتٰى تَعْمَلْ _____   Whenever you work
أَنّٰى تَذْهَبْ _____   Wherever you go
أَيَّ بَابٍ تَفْتَحْ _____   Whichever door you open
إِنْ تَصْبِرْ _____   If you are patient
إِنْ تَطْلُبِ الْعِلْمَ _____   If you seek knowledge
أَيْنَ تَزْرَعْ _____   Wherever you plant

Exercise 8 – Lesson 8

Add لَامُ التَّوْكِيْدِ to the beginning and نُونُ التَّوْكِيْدِ الثَّقِيْلَةُ to the end of each verb below to emphasise it. Make sure to apply the correct changes to the verb based on the rules you learnt in this lesson.

مُضَارِع	نُوْنُ التَّوْكِيْدِ الثَّقِيْلَةُ
يَدْخُلُوْنَ	لَيَدْخُلُنَّ
تَرْكَبُ	
يَضْحَكْنَ	
نَشْرَبُ	
يَعْلَمْنَ	
تَقْعُدَانِ	
تَفْهَمُوْنَ	
يَرُدَّانِ	
يَعَضُّ	
أَيْسَرُ	
تَقُوْلُوْنَ	
يَقُوْمَانِ	
يَبِعْنَ	
تَنَامُوْنَ	
يَخْشَوْنَ	
نَرْجُوْ	
يَهْدِيْ	

Exercise 9 – Lesson 9

Add نُوْنُ التَّوْكِيْدِ الْخَفِيْفَةُ to the following أَمْر and نَهْي verbs to emphasise them.

أَمْر	نُوْنُ التَّوْكِيْدِ الْخَفِيْفَةُ
اِفْتَحْ	اِفْتَحَنْ
لَا تَجْلِسْ	
اِسْمَعُوْا	
اِشْرَبِيْ	
لَا تَضْرِبْ	
لَا تَقُوْلُوْا	
مُدُّوْا	
لَا تَفِرَّ	
جِدْ	
عِظِيْ	
لَا تَيْبَسِيْ	
بِيْعُوْا	
لَا تَبِعْ	
تَنَامُوْنَ	
اُدْعُ	
لَا تَرْمِيْ	
قِيْ	

Exercise 10 – Lesson 10

1. Identify whether the following nouns are اِسْمُ الزَّمَانِ or اِسْمُ الْمَكَانِ.

Noun	اِسْمُ الْمَكَانِ or اِسْمُ الزَّمَانِ
مَجْلِسٌ	
مَطْلَعٌ	
مَسْجِدٌ	
مَنْزِلٌ	
مَوْعِدٌ	
مَوْلِدٌ	
مَجْمَعٌ	

2. Fill in the blanks by changing the verb in the bracket into اِسْمُ الزَّمَانِ or اِسْمُ الْمَكَانِ .

أَدْرُسُ فِي الْمَكْتَبِ (كَتَبَ)
نُصَلِّيْ فِيْ _____ (سَجَدَ)
نَدْخُلُ مِنْ _____ (دَخَلَ)
نَرَى الشَّمْسَ فِيْ _____ (شَرَقَ)
نَجْمَعُ فِيْ _____ (جَمَعَ)
تَغْرُبُ الشَّمْسُ فِيْ _____ (غَرَبَ)
سَلَامٌ هِيَ حَتّٰى _____ الْفَجْرِ (طَلَعَ)

Exercise 11 – Lesson 11

Fill in the blanks with a suitable حَال. Write the translation of the حَال below the Arabic sentences.

جَاءَ الطَّالِبُ _____ The student came _____
رَأَيْتُ الْأُسْتَاذَ_____ I saw the teacher _____
لَقِيَ أَحْمَدُ صَدِيْقَهُ_____ Aḥmad met his friend _____
كَتَبَتْ فَاطِمَةُ الدَّرْسَ_____ Fātimah wrote the lesson _____
وَجَدْتُ الْبَابَ_____ I found the door _____
دَخَلَ الرَّجُلُ_____ The man entered _____
خَرَجَ التِّلْمِيْذُ_____ The student went out _____
سَمِعْتُ الْمُعَلِّمَ_____ I heard the teacher _____
قَرَأْنَا الْكِتَابَ_____ We read the book _____

Exercise 12 – Lesson 12

Translate the following phrases to Arabic. Make sure to apply all the rules of gender and number that you have learnt.

English	Arabic
3 Pens	ثَلَاثَةُ أَقْلَامٍ
1 Book	
2 Chairs	
5 Tables	
7 Mosques	
9 Keys	
12 Boys	
15 Girls	
19 Hats	
25 Pages	
27 Strawberries	
30 Apples	
53 Strawberries	
1:30	اَلْوَاحِدَةُ وَ النِّصْفُ
7:34	
9:55	
10:01	
12:59	
3:10	

Exercise 13 – Lesson 13

Complete the following table by converting the given verb into its اِسْمُ التَّفْضِيْلِ (comparative/superlative noun) for both masculine and feminine forms.

Verb	Masculine	Feminine
ضَرَبَ	أَضْرَبُ	ضُرْبى
حَسِبَ		
سَمِعَ		
أَكَلَ		
سَأَلَ		
مَدَّ		
فَرَّ		
رَدَّ		
وَثِقَ		
وَصَفَ		
يَبِسَ		
سَارَ		
خَافَ		
بَنٰى		
رَضِيَ		
وَفٰى		

Exercise 14 – Lesson 15

1. Convert the following nouns into their اِسْم مَنْسُوْب (نِسْبَة adjective) and write the correct form in the blanks.

Noun	With يَاءُ النِّسْبَةِ
بَغْدَادُ	
مِصْرُ	
بَاكِسْتَانٌ	
بَصْرَةٌ	
عِلْمٌ	
رِبَا	
سَمَاءٌ	
نَوٰى	
أَفْرِيْقِيَا	
تُرْكِيَا	

2. Translate the following sentences to Arabic.

English	Arabic
I am Malaysian	
I am Syrian	
I am Lebanese	
I am Baghdadi	
I am Beiruti	
I am Tunisi	
I am Iraqi	

Exercise 15 – Lesson 16

Fill in the blanks with the correct إِعْرَاب of the special noun given in brackets.

تَكَلَّمْتُ مَعَ _____ بَعْدَ الصَّلٰوةِ (أَبٌ) I spoke with your father after the prayer
خَرَجَ _____ مِنَ الْبَيْتِ (أَخٌ) Your brother left the house
_____ نَظِيْفٌ (فُوْ) Your mouth is clean
رَأَيْتُ _____ يَجْلِسُ فِي الْمَسْجِدِ (حَمٌ) I saw your father-in-law sitting in the masjid
مَرَرْتُ بِ _____ الْعِلْمِ (ذُوْ) I passed by the one with knowledge
رَأَيْتُ _____ (أَخٌ) I saw your brother
ذَهَبْتُ إِلٰى _____ (حَمٌ) I went to your father-in-law

Exercise 16 – Lessons 17 & 18

1. Write down 10 أَسْمَاءُ الْأَفْعَالِ along with their English meanings.

English	Arabic	English	Arabic

2. Briefly explain why أَسْمَاءُ الْكِنَايَةِ are used, and write 4 Arabic sentences using them.

English	Arabic

Exercise 17 – Lesson 20

Convert the following nouns into their اَلتَّصْغِيْرُ form.

Noun	اَلتَّصْغِيْرُ
جَبَلٌ	
مَجْلِسٌ	
قَلَمٌ	
مَلْعَبٌ	
مَرْكَبٌ	
مَنْصُوْرٌ	
شَاعِرٌ	
قَمَرٌ	
عَبْقَرِيٌّ	
مِفْتَاحٌ	
كَسْلَانٌ	
حُسْنٰى	
بَطَلٌ	
سَيْفٌ	
دَفْتَرٌ	

Exercise 18 – Lesson 23

Rewrite the following sentences by inserting كَانَ or one of its sisters, and make the necessary changes in إِعْرَاب. Ensure that your sentence matches the English translation given under each one. The full list of كَانَ and its sisters is provided in Lesson 23.

Sentence	Sentence with كَانَ or its sisters
اَلطَّالِبُ نَشِيْطٌ The student was active	
اَللَّبَنُ جُبْنٌ The milk turned to cheese	
اَلرَّجُلُ سَعِيْدٌ The man became happy (in the morning)	
اَلْجَوُّ بَارِدٌ The weather became cold in the evening	
اَلسَّمَاءُ صَافِيَةٌ The sky became clear in the morning	
اَلرَّجُلُ مَرِيْضٌ The man remained sick	
اَلطَّالِبَةُ تَدْرُسُ The student (f) spent the night studying	

Exercise 19 – Lessons 25 & 26

Rewrite each sentence below twice: As a normal negation using مَا or لَا (that resemble لَيْسَ) and as a total negation using لَا لِنَفْيِ الْجِنْسِ. Make sure you apply the correct إِعْرَاب in each case and translate to English.

Sentence	Negation with مَا or لَا	Total Negation
اَلطَّالِبُ مُجْتَهِدٌ	مَا الطَّالِبُ مُجْتَهِدًا	لَا طَالِبَ مُجْتَهِدٌ
The student is hardworking	The student is not hardworking	No student is hardworking
اَلْوَلَدُ ذَكِيٌّ		
The boy is smart		
اَلْبَابُ مَفْتُوْحٌ		
The door is open		
اَلْكِتَابُ جَدِيْدٌ		
The book is new		
اَلْبِنْتُ حَاضِرَةٌ		
The girl is present		
اَلْمُعَلِّمُ فِى الْفَصْلِ		
The teacher is in the classroom		
اَلْحَدِيْقَةُ جَمِيْلَةٌ		
The garden is beautiful		

Exercise 20 – Lesson 27

Write 9 sentences in Arabic using the following حُرُوْفُ الْعَطْفِ (conjunctions). Write the English translation directly below each Arabic sentence.

حَتّٰى	بَلْ	لٰكِنْ	لَا	أَمْ	أَوْ	ثُمَّ	فَ	وَ
Until	Rather	But	Not	Or	Or	Then	So then	And

1)
2)
3)
4)
5)
6)
7)
8)
9)

Exercise 21 – Lesson 28

Rewrite the following verbal sentences by changing them into sentences that use (اِشْتِغَال) إِضْمَار عَلٰى شَرْطِ التَّفْسِيْرِ. Follow the given example.

Verbal Sentence	اِشْتِغَال
نَصَرْتُ زَيْدًا I helped Zayd	زَيْدًا نَصَرْتُهُ
رَأَيْتُ الْمُدَرِّسَ I saw the teacher	
سَمِعَتِ الدَّرْسَ She heard the lesson	
زُرْتُ الْمَسْجِدَ The weather became cold in the evening	
كَتَبْتُمُ الرِّسَالَةَ You (m.p) wrote the letter	
فَتَحْنَا الْبَابَ We opened the door	
إِنْ دَخَلْتَ الْمَسْجِدَ فَلَا تَرْفَعْ صَوْتَكَ If you enter the mosque then do not raise your voice	
أَعْطَيْتُ الْفَقِيْرَ دَرَاهِمَ I gave the poor person Dirhams	

Exercise 22 – Lesson 29

Complete the following sentences by adding a مُسْتَثْنَى after the حَرْفُ الِاسْتِثْنَاءِ and ensure you apply the correct إِعْرَاب of the مُسْتَثْنَى. Then, complete the English translation below each sentence.

حَضَرَ الطُّلَّابُ إِلَّا_____
The students attended except _____
سَقَطَتِ الْأَشْجَارُ مَا خَلَا _____
The trees fell except _____
مَا قَامَ أَحَدٌ إِلَّا _____
No one stood except _____
لَا تَشْرَبُوْا إِلَّا _____
Do not drink (anything) except _____
وَصَلَتِ الْكُتُبُ عَدَا _____
The books arrived except _____
عَادَ الْأَطْفَالُ غَيْرُ _____
The children returned except _____

Exercise 23 – Lesson 30

Briefly explain when the مُنَادٰی is مَنْصُوْب، مَرْفُوْع and مَجْرُوْر, and give one example of each.

Exercise 24 – Lessons 32 & 33

1. Identify the حَرْفُ الْقَسَمِ، جَوَابُ الْقَسَمِ and اَلْمُقْسَمُ بِهِ in the following sentences.

وَاللهِ لَأَذْهَبَنَّ إِلَى الْمَدْرَسَةِ - By Allāh, I will go to the Madrasah		
حَرْفُ الْقَسَمِ	جَوَابُ الْقَسَمِ	اَلْمُقْسَمُ بِهِ

وَاللهِ لَا أَتْرُكُ صَلَاتِيْ - By Allāh, I will not leave my prayer		
حَرْفُ الْقَسَمِ	جَوَابُ الْقَسَمِ	اَلْمُقْسَمُ بِهِ

تَاللهِ قَدْ نَصَحْتُكَ - By Allāh, I have indeed advised you		
حَرْفُ الْقَسَمِ	جَوَابُ الْقَسَمِ	اَلْمُقْسَمُ بِهِ

تَاللهِ قَدْ رَأَيْتُهُ فِي السُّوْقِ - By Allāh, I saw him in the market		
حَرْفُ الْقَسَمِ	جَوَابُ الْقَسَمِ	اَلْمُقْسَمُ بِهِ

بِاللهِ لَأَكُونَنَّ مِنَ الشَّاكِرِيْنَ - By Allāh, I will certainly be among the grateful		
حَرْفُ الْقَسَمِ	جَوَابُ الْقَسَمِ	اَلْمُقْسَمُ بِهِ

وَاللهِ إِنَّ الصَّادِقَ لَمَأْجُوْرٌ - By Allāh, the truthful person is certainly rewarded		
حَرْفُ الْقَسَمِ	جَوَابُ الْقَسَمِ	اَلْمُقْسَمُ بِهِ

2. Write 6 questions and 6 answers in Arabic using the following حُرُوْفُ الْإِجَابِ (Particles of Affirmation) alongside their English translations.

نَعَمْ	بَلٰى	أَجَلْ	إِيْ	جَيْرِ	إِنَّ

	Question	Answer
1		
2		
3		
4		
5		
6		

Exercise 25 – Lessons 34 & 35

Use the following eight أَفْعَالُ الْقُلُوْبِ (verbs of the heart) and أَفْعَالُ التَّحْوِيْلِ وَ التَّصْيِيْرِ (verbs of transformation and conversion) in sentences in Arabic alongside their English translations.

عَلِمْتُ	رَأَيْتُ	وَجَدْتُ	ظَنَنْتُ	صَيَّرَ	تَرَكَ	رَدَّ	اِتَّخَذَ
I knew	I saw	I found	I thought	To make	To leave	To return	To take

	English	Arabic
1		
2		
3		
4		
5		
6		
7		
8		

Exercise 26 – Lessons 38

1. Convert the following ثُلَاثِيّ مُجَرَّد verbs to ثُلَاثِيّ مَزِيْد فِيْه from بَاب أَفْعَلَ – يُفْعِلُ. Ensure to keep the same conjugation as the verb given. Pay close attention to the مَاضِي، مُضَارِع and أَمْر forms.

ثُلَاثِيّ مُجَرَّد	ثُلَاثِيّ مَزِيْد فِيْه
قَبِلَ	
يَكْرُمُ	
تَدْخُلُ	
قَدِمَتْ	
اُخْرُجْ	
أَثَرَا	
مَدَدْنَ	
شَدَّ	
تَيْبَسُ	
يَقِنْتُمْ	
وَقَدْتُّنَّ	
قُوْمِيْ	
عُدْنَا	
رَضِيَا	
يَنْسَوْنَ	
وَفٰى	
ضَلَلْتُمْ	

2. Convert the following ثُلَاثِيّ مُجَرَّد verbs to ثُلَاثِيّ مَزِيْد فِيْه from بَاب فَعَّلَ – يُفَعِّلُ. Ensure to keep the same conjugation as the verb given. Pay close attention to the مَاضِي، مُضَارِع and أَمْر forms.

ثُلَاثِيّ مُجَرَّد	ثُلَاثِيّ مَزِيْد فِيْه
قَدِمَ	
كَرُمَتْ	
قَامَا	
يَسِيْرُوْنَ	
عَلِمُوْا	
وَصَلْتُمْ	
أَدْرُسُ	
يَفْرَحُوْنَ	
كَسَرْتُنَّ	
جَمَعْنَا	
رُدَّ	
اِيْسِرْ	
سَمَا	
رَبَتْ	
أَلِفَ	
يَفِيْ	
ضَلَلْنَ	

3. Convert the following ثُلَاثِيّ مُجَرَّد verbs to ثُلَاثِيّ مَزِيْد فِيْه from بَاب فَاعَلَ – يُفَاعِلُ. Ensure to keep the same conjugation as the verb given. Pay close attention to the مَاضِي، مُضَارِع and أَمْر forms.

ثُلَاثِيّ مُجَرَّد	ثُلَاثِيّ مَزِيْد فِيْه
جَهَدَ	
عَمِلُوْا	
نَقْتُلُ	
بَاعَتْ	
نَالُوْا	
تَشْهَدُوْنَ	
خَطَبْتُمَا	
أَخَذْتُ	
كَسَرْتُنَّ	
يَعِدُ	
بَعُدَتْ	
اِشْهَدَا	
خُذُوْا	
اِسْرَعْنَ	

4. The ثُلَاثِي مَزِيد فِيْهِ بِحَرْفَيْنِ is formed from five أَبْوَاب as you have learnt. Complete the following table by converting the ثُلَاثِي مُجَرَّد verbs into their ثُلَاثِي مَزِيْد فِيْهِ بِحَرْفَيْنِ form. Ensure that you keep the same conjugation and tense and change it according to the بَاب given. Follow the given example.

ثُلَاثِيّ مُجَرَّد	ثُلَاثِيّ مَزِيْد فِيْه	بَاب
حَدَثُوْا	تَحَدَّثُوْا	تَفَعَّلَ – يَتَفَعَّلُ
تَفْتَحُوْنَ		اِفْتَعَلَ - يَفْتَعِلُ
عِدُوْا		تَفَاعَلَ - يَتَفَاعَلُ
عَلِمَ		تَفَعَّلَ – يَتَفَعَّلُ
لَامُوْا		تَفَاعَلَ - يَتَفَاعَلُ
يَقْضِيْ		اِنْفَعَلَ - يَنْفَعِلُ
بَنَيْتُمَا		تَفَعَّلَ – يَتَفَعَّلُ
اِحْمِلْ		اِفْتَعَلَ - يَفْتَعِلُ
عَوِجَ		اِفْعَلَّ - يَفْعَلُّ
يَقْبَلُوْنَ		تَفَعَّلَ – يَتَفَعَّلُ
قَادَ		اِنْفَعَلَ - يَنْفَعِلُ
نَقُوْلُ		تَفَعَّلَ – يَتَفَعَّلُ
جَازَتْ		اِفْتَعَلَ - يَفْتَعِلُ
نَفَسَتْ		تَفَاعَلَ - يَتَفَاعَلُ

Exercise 27 – Lessons 39

Complete the following table by writing the مَاضِي and مُضَارِع forms of the رُبَاعِي مُجَرَّد verb يُزَلْزِلُ – زَلْزَلَ.

Person	Gender	Plural	Dual	Singular	Tense
Third	Masculine			زَلْزَلَ	اَلْمَاضِيْ
Third	Feminine				
Second	Masculine				
Second	Feminine				
First	Masc & Fem				
Third	Masculine			يُزَلْزِلُ	اَلْمُضَارِعُ
Third	Feminine				
Second	Masculine				
Second	Feminine				
First	Masc & Fem				

Exercise 28 – Miscellaneous

Translate the following sentences to Arabic.

English
Zayd is smart
Arabic

English
I went to the Mosque
Arabic

English
Aḥmad and Muḥammad did not go to the Madrasah
Arabic

English
Indeed Ḥāmid is a hardworking and intelligent student
Arabic

English
If you study hard you will succeed in the exam
Arabic

English
The page of the book was torn
Arabic

English
The door of the castle of the king is large and heavy
Arabic

English
He must perform his prayer on time
Arabic

English
Go to my house and take my (2) keys
Arabic

English
She will never lie to her mother and her father
Arabic

English
No student’s book is missing from the classroom
Arabic

English
I knew that the two (f) students are successful
Arabic

Pathway to Arabic Grammar

This book offers a clear and structured introduction to the Arabic language by bringing together the essential principles of grammar and morphology. Drawing from the classical tradition, it simplifies complex discussions while preserving their depth, enabling students to build a strong foundation in the language of the Qur'ān. Some rare topics have been intentionally omitted to maintain clarity and focus.

Designed for learners of all levels, the book presents concise explanations and brief exercises for effective revision and concept reinforcement. Students are encouraged to further strengthen their skills through Lisān al-Qurʾān, which provides extensive practice and a comprehensive vocabulary list, making this work an ideal companion for serious students of Qur'ānic Arabic.

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